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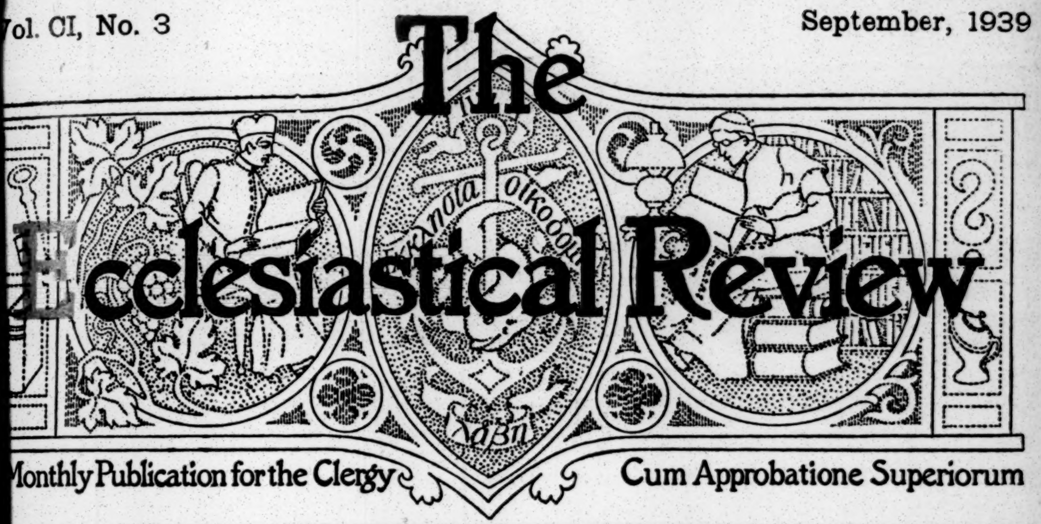

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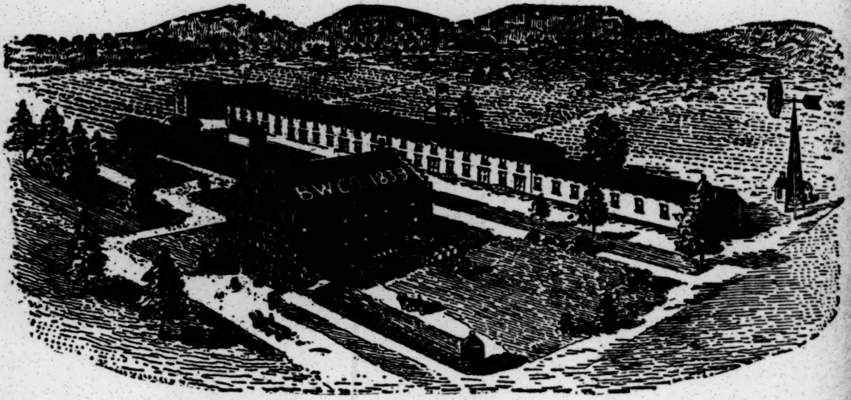

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THE

ECCLESIASTICAL REVIEW

VOLUME 101.—SEPTEMBER, 1939.—NO. 3.

THE BIBLE AS THE MEDITATION BOOK OF MEDIEVAL LAITY.

THE Bible, or as it has properly been called, *The Book of Mankind*, has lost much of its usefulness in modern times. The Protestant Reformers degraded it into a sacred book which was to teach everybody by immediate and personal perusal the truths of eternal life; the dead letter of the Bible was made the great arbiter of the Christian religion. However, the Reformers regarded for centuries the Bible as an indispensable book to Christianity. Yet this view has lost considerable ground among the leaders of modern Protestantism. The late Ernest v. Dobschuetz who had held the chair of New Testament Theology in the University of Halle-Wittenberg, advanced the theory that the Bible "is not a text-book for any science, nay not even for the science of theology; it is the book for Christian devotion." [1] He believes that "taking the Bible as a rule for the Church's dogma, Christianity not only missed the right path for the development of doctrine, but even lost the right use of the Bible." [2] Thus the Bible was eventually displaced by modern philosophy in the Protestant camp.

The Catholic Church has not only maintained the belief in the inspiration of the Bible but has also adhered faithfully to the admonition of St. Paul to Timothy to study the Bible for the practical purposes to teach sound doctrine, to refute the heretics, to convert erring brethren, and to instruct men in the ways of sanctity and Christian perfection (II Timothy, 3, v. 16). And in regard to the Old Testament St. Paul writes that those " things were written that through patience and the comfort derived from the Scriptures we might have hope " of eternal salvation (Rom. 15, v. 4). St. John Chrysostomus remarks rightly that St. Paul implies by these passages that no man can become perfect in his Christian faith and supernatural life without the use of the Scriptures which God has given us just for those purposes."

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[1] *The Influence of the Bible on Civilization*, New York, 1914, pp. 185-186.

[2] *Op. cit.*, p. 187 sq.

The Fathers of the Church recommending to lay people the reading of Scripture stress above all the practical ends. St. Basil likens Scripture to a drug-store containing all kinds of medicines to cure all ills. " If you suffer from concupiscence," he writes (Ep. ad Gregor. Naz.), " you may read the story of Joseph in Egypt, if you suffer from impatience, read the story of Holy Job, if you strive after fortitude, read the deeds of David, if you wish to become meek, read the Books of Moses."

This devotional use of the Bible became as general during the Middle Ages as in no other period of Church history. An edition of the Epistles of the New Testament published at Paris in 1512 bears this striking title: *Si sanctitatem, Si temperantiam, Si modestiam, Si prudentiam, Si castam beatamque vitam ducere cupis, Si tandem ad coelorum regnum pervenire optas, Pauli apostoli, Petri et Johannis, Jacobi et Jude Epistolas legito*". The oncoming Protestant Reformation brought about a change in this attitude and imposed upon his adherents the obligation to read the Bible for the doctrinal purpose of searching for or confirming in the faith derived from private judgment.

In their controversies with the Reformers the Catholic defenders of the Faith have stressed too much the doctrinal ends of the Bible, so much so that Catholic historians have greatly underrated the extent of reading of the Bible by the laity for devotional purposes, on the eve of the Reformation. We have pointed out in an former article [3] that the Bible was the popular prayer-book of the pre-Reformation laity. I shall attempt in a similar way to prove that the Bible was the great book of meditation of medieval laity.

---

[3] Ecclesiastical Review, March and June, 1928.

THE PERICOPES.

Holy Scripture was read publicly during divine worship from the earliest times of Christianity; it is generally believed that this usage was taken over from the Jewish Synogogue by the apostles. At any rate the assemblies of the earliest Christians were hallowed by the reading of the Holy Books in public. The portions to be read varied at first considerably in the various churches, but they became fixed on the sixth century. Up to that time the president of the church meeting selected the respective portion to be read from the complete Bible and stopped the reader when he saw fit. The introduction of fixed pericopes did not displace the use of the complete Bible in the conduct of divine service; the beginning and the end of the separate lessons were marked in the copies of the complete Bible either on the margin or in a table inserted at the beginning of the volume. Gradually, however, the pericopes were collected in separate books.

The Epistles and Gospels for all Sundays and Holidays throughout the year including those for the notable feasts of the saints, as they have been handed down from the Middle Ages in the Roman Rite, consist of 993 verses taken from the Gospels, 445 verses taken from the Epistles of St. Paul, 109 verses from the Acts of the Apostles, 71 verses from the Canonical Epistles, 20 verses from the Apocalypse, and 98 verses from the Old Testament. The aggregate of 1638 New Testament verses form 20.61 per cent of the entire New Testament.

The series of lessons from the New and Old Testament express ably the whole of Christian Doctrine and present salutary exhortations, to include the listeners and readers, to live up to the lessons by the practice of all Christian virtues. The Protestant scholar Ernest Ranke finds in the pericopes " the greatest perfection of liturgical art " evincing the endeavor of the oldest Roman Church " to make the congregation familiar with a very extensive portion of Scripture " and all this with such masterful tact that " the abundance of texts and the ingenious arrangement cannot be praised too much." [4]

The pericopes, or the Epistles and Gospels read in church on Sundays and feast-days throughout the year, formed one of the favorite books of private meditation for the Catholic laity up to modern times. The reading of those Biblical portions in church and the explanation of them by appropriate sermons in the vernacular language did not fully satisfy the pious lay people: they procured books containing the text of the pericopes and their explanations for private meditation at home.

---

[4] *Das Kirchliche Perikopensystem*, Berlin, 1847.

The great popularity enjoyed by those Biblical meditation-books on the eve of the Reformation is well attested by the rather large number of editions printed and sold during those days. We know that prior to the year 1501 at least 249 editions consisting of 124,500 copies had been printed and placed upon the book-market. Most of them were issued in Latin, namely 133 editions (66,500 copies), and the rest was divided into 54 editions (27,000 copies) in German, 26 editions (13,000 copies) in Italian, 24 editions (12,000 copies) in Dutch or Flemish, 7 editions (3,500 copies) in French, 4 editions (2,000 copies) in Spanish, and one edition (500 copies) in Croatian.

Thirteen of the Latin editions (6,500 copies) have no commentary and evidently served as liturgical books to be used in churches for public reading. All other editions were provided with commentaries to aid lay persons using those books for private meditation at home. That the Latin editions were also intended for the laity is evinced from the nature of the books, from positive statements of printers and editors recommending their productions to the prospective buyers, from the further consideration that priests and preachers found the Latin sermon-books more suitable to their purpose than those laymen's meditation-books.

The commentaries are generally arranged so that each passage of the text is followed by an explanation, the so-called "Postilla." From these particular postillae the whole book received in the Latin editions the name of "Postilla super Epistolas et Evangelia." The most popular of these Latin Postils was the one written by the Dominican Friar William of Paris which within twenty-six years (1475-1500) passed through one hundred eight editions with 54,000 copies. The books comprise, in various sizes, from 150 to 600 pages and one fifth of them were adorned with exquisite woodcuts to enhance still more their value as laymen's meditation-books. The other Latin Postils were compiled by Cardinal John Torquemada (15 editions), Nicholas de Lyra, Anthony of Parma, Prierias, Nicholas of Dinckelsbuehl, Antonio da Bitonto, Joannes de S. Laurentio, Montecalerio or anonymous writers.

The vernacular editions go by the names " Epistles and Gospels ", or " Book of the Epistles and Gospels ", in the German editions by the special title of " Plenarium ". About one-fourth of all vernacular editions are adorned with woodcuts to make them really popular books. The issues in High German are particularly noteworthy in that regard. On account of the illustrations they were put out in folio size and comprise from 332 to 684 pages with from 15,000 to 20,000 lines of text. The French editions containing Lyra's Postils are still more bulky counting as many as 940 pages in folio. The Dutch and Italian editions, however, are somewhat smaller, averaging from 220 to 672 pages in folio, or quarto in regarding to the former and from 200, to 300 in quarto regarding the latter.

The data in regard to the productions of the press after the year 1500 are rather incomplete and our figures about the editions of Postils during that period must be considered as falling considerably short of the actual output. For the time being we have ascertained 99 editions with 99,000 copies for the two decades from 1501 and 1520. These impressions are distributed as follows: 3 Latin editions without commentary, 50 Latin editions with commentary, 29 German editions, 9 Dutch editions, 4 French editions, 2 Danish editions, 1 Italian and 1 Spanish edition.

The Latin Postilla of William of Paris again takes the lead with 33 editions whose copies range from 200 to 782 pages in quarto and are often adorned with woodcuts. Noteworthy are the ten editions issued by the printer Adam Petri at Basel. No less than 94 woodcuts executed by the famous artist Urs Graf embellish every copy of those editions. Lyra's Latin Postilla was reprinted in 5 editions of copies comprising from 472 to 704 pages in quarto.

The German Postils of this period maintain the same level of artistic excellence as those printed prior to 1501, nay even excell it in the execution and beauty of woodcuts and metal engravings. The Dutch editions keep up their reputation for artistic perfection. The most voluminous Postils are the two

French editions published at Paris in 1511 and 1519. Each copy of them consists of five volumes in folio size containing on 917 pages, the Latin text with extensive commentary in French, a translation from Lyra's Latin Postilla.

Besides these editions of the pericopes in separate books we find reprints of the Latin text in every copy of the Missal; yet the latter were hardly ever used as meditation-books by the educated laity. The German pericopes were printed in nine editions (4,500 copies) of the devotional book *Spiegel der menschlichen Behaltniss.*

All books mentioned above contain the text of both Epistles and Gospels throughout the whole year. There are yet other books which give only the text of the Gospels of the Sundays and feast-days. Up to 1520 no less than 36 editions (20 prior to 1501) consisting of 26,000 copies of Latin Gospel Postils were printed which give the text together with commentary. Besides we find one edition of a Dutch Gospel Postil (1,000 copies) containing the text with commentary. All these Gospel Postils contain the text and explanation of 993 verses or 26.29 percent of the Four Gospels and 12.49 percent of the whole New Testament.

Parts of Postils were also published for the benefit of the laity. The Epistles and Gospels of the Sundays and week-days of Lent were printed in Latin with the Latin explanation of Lyra in six editions (3,000 copies). These pericopes number in all 642 verses of the Old Testament and 1002 of the New Testament or 2.35 percent of the Old Testament and 12.60 percent of the New Testament. The Epistles of the Sundays and weekdays of Lent appeared in 3 Latin editions with Latin commentary (3,000 copies). These Epistles comprise 642 verses of the Old Testament and 68 verses of the New Testament or two percent of the whole Bible. The Gospel of the Sundays before Pentecost were issued in Dutch with commentary in Dutch in one edition (1,000 copies). This is the smallest Postil published, the copies consisting only of sixteen pages in pocket size.

The pericopes or Epistles and Gospel were also reprinted as, appendices to lives of some saints and in sermon-books containing sermons of them. Single Epistles and Gospels are found in German and French " mass-books ".

Luther retained the Catholic pericopes and his German sermons on them became favorite books of devotion among his disciples to this day. The " Hauspostille " or Postil for the home is still a popular book of devotion among Lutherans. In like manner Catholic lay persons in Germany and the Netherlands would read their Postil at home on Sundays and during Lent also on weekdays.

The Calvinists rejected the Catholic pericopes substituting to them continuous reading from Scripture, so that Postils remained unknown among them. Yet selections from different Biblical books made according to different plans were often issued by them.

Passion of Our Lord.

The pericopes include the fourfold account of the Passion of Our Lord according to the four Evangelists. These four Passions were read and chanted in church during Holy Week up to our times. The piety of the laity was not satisfied with these liturgical readings and chants; the text of the Passion became a favorite subject for meditation among the laity and the devotion to Our Lord's Passion a widely spread expression of Faith in the benefits of Redemption.

Naturally this popular devotion created a demand for reprints of Gospel-texts in a more handy format. Most of the Postils were somewhat bulky and accordingly the printers issued the text of the Passion in separate booklets for use in private homes or in church.

From 1471 till 1500 the printers issued at least 63 editions consisting of 31,500 copies of such books. Almost half of them were published in Latin, viz. 26 editions with 13,000 copies. The remaining editions are distributed into 22 Dutch, 11 German, and 4 French. The copies of seventeen Latin editions are booklets ranging from 14 to 72 pages in print and containing sometimes the text of all four Evangelists, sometimes that of St. John and sometimes a harmonized text. Only a few of these editions have short notes and the rest are without notes. Nine Latin editions are furnished with exhaustive commentaries, so that the copies form books of from 100 to 346 pages. All Latin editions with but one exception have no woodcuts.

The editions in the vernacular languages which were intended for the less educated lay people are furnished with suitable commentaries. The commentary of the German editions is so exhaustive that their copies form books ranging from 218 to 322 pages in print. Eight of the German editions of " Books of the Passion " consist of copies adorned with woodcuts. The Dutch and French Passions are less bulky, comprising from 48 to 192 printed pages. The copies of but ten Dutch and one French editions are embellished with woodcuts.

Four Latin editions contain scholarly commentaries, so that only by way of exception may they have been used by lay persons as meditation books. Eight other Latin editions were evidently printed as service-books to be used in churches and for that reason are not furnished with commentaries. Yet the remaining 51 editions were primarily intended to serve as meditation books to the laity and were ultimately bought by lay persons for personal use in their homes.

During the years 1501—1520 the printers placed upon the market no less than 60 editions or 60,000 copies of the Gospel text of the Passion of Our Lord, namely 5 Latin editions without commentaries and 38 Latin editions with Latin commentaries, 14 German editions, 2 Dutch editions and one English edition. Some of the Latin editions give the text of all four Evangelists, others only the text of St. Matthew or St. John, whilst the greater number of them present a harmonized text which works up the four accounts into one continuous narrative.

The Latin Passion of Daniel Agricola, a harmonized text, passed through as many as eleven editions from 1509 till 1520; the copies are booklets of 80 pages embellished by twenty woodcuts executed by the famous artist Urs Graf. The harmonized Latin Passion of Ringmann passed through five editions which placed into the hands of the laity booklets of 104 pages in folio with twenty-six woodcuts from the hand of the same Urs Graf. However, the most artistic book of this kind is the harmonized Latin Passion of Ulric Pinder; the copies comprise 180 printed folio pages with 77 exequisite woodcuts by Schaeuffelin. The smaller-sized Latin Passions of Henry of Frimaria form booklets of 24 pages without illustration in four editions, whilst those of a fifth edition comprise 32 pages adorned by 20 woodcuts.

The German Passions are good-sized books ranging from 192 to 256 pages and being adorned by 27 and more woodcuts. The Dutch Passion of 1518 is the largest book of this class with its 292 printed pages. The smallest-sized Passion is the edition of the Latin text of St. John whose copies consist of 32 printed pages in 16mo.

Three editions of the Latin Passions were evidently printed to be used as service-books. All the others were primarily intended to serve as books for pious meditation to the laity and as such were bought eventually by lay people.

The foregoing figures include only editions of the Passion issued in separate books. Yet the text of the four Passions was printed besides in Latin in all editions of the Missal. Moreover, the Passion according to St. Matthew or St. John or harmonies of all four Passions were printed in many editions of the Postils as appendices, and in many sermon-books containing sermons on the Passion, and finally were inserted into many devotional books.

Besides these textual reprints of the Gospel-text of the Passion of Our Lord the story of the Great Tragedy on Mount Calvary was retold for the edification of the laity in many free metrical renderings, both in Latin and the vernacular, and was expanded by insertion of non-Biblical incidents in passion-plays which would be chanted by ecclesiastics in church and staged by both clergy and laity on public places and in streets.

Yet the most popular books of meditation on the Passion of Our Lord for the medieval laity were the Masses said daily in ever so many churches. The passion-plays were acted only at intervals and at particular places but the Great Drama on Calvary was repeated daily even at the most sequestered places.

The medieval laity were taught to meditate on the Passion of Our Lord whilst assisting at Mass. Amalarius of Metz (died ca. 857 A. D.) explained the Mass so that the three principal parts symbolize three successive stages of the life and Passion of Our Lord: life up to the entry into Jerusalem on Palm Sunday from Introit to Credo, the passion of agony and crucifixion from Offertory to Pastor Noster, the resurrection and ascension from the Pater Noster to the end. The interpretation of the Mass as consisting of a series of symbols representing dramatically the life and passion of Our Lord was spread throughout the Middle Ages by a succession of writers who might not have agreed as to every detail, but in general interpreted the Mass as a mystical repetition of the great drama of tragedy enacted on Mount Calvary, preceded by a devotional remembrance of the chief events of Our Lord's hidden and public life. Despite the vigorous attempts of generations of liturgical writers who since the sixteenth century have undertaken to limit the influence of the mystical interpretation and replace the explanations of medieval writers by grammatical and historical expositions of the liturgy of the Mass, the mystical interpretation of the Middle Ages has been handed down in uninterrupted succession by a line of writers and spread by them among the laity. Modern writers went even farther by restricting the mystical explanation exclusively to the Passion of Our Lord, so that the Introit represents the entrance of Our Lord into Jerusalem on Palm Sunday. This method of meditation is still spread in prayer-books and is popular with a great number of lay persons.[5]

Explanations of the Mass.

The mystical interpretation of the liturgy of the Mass was spread among the laity on the eve of the Reformation both by catechetical instruction given in church and school and by a number of popular books printed for the use of lay people. We count one hundred sixteen editions or 58,000 copies of such books printed from 1470 till 1500 and 45 editions with 45,000 copies printed from 1501 till 1520. The books printed prior to 1501 are distributed as follows: 97 Latin editions with 48,500 copies, 8 Dutch editions (4000 copies), 7 German editions (3500 copies), 2 Italian editions (1000 copies), 1 French and 1 Spanish edition (each 500 copies). The editions printed from 1501 to 1520 were these: 38 Latin, 5 Dutch, 1 German and 1 Spanish.

Besides these books which make every Mass a mystical reproduction of the story of the life and passion and resurrection of Our Lord, there were printed explanations of the Canon of the Mass solely which naturally treat exclusively of the Passion and Death of Our Lord. We count 35 editions (17,500 copies) up to 1500 and 13 editions (13,000 copies) up to 1520, all in Latin.

One-fourth of the Latin editions (38 editions with 26,000 copies) comprises scientific expositions primarily intended for the instruction of priests. The largest of them is the exposition of the canon of the Mass by Gabriel Biel which passed through nine editions prior to 1520 comprising from 360 to 672 pages in folio. The editions of the other works of this kind range in print from 176 to 402 pages. Certainly a small number of copies of these works were eventually bought and used by educated lay persons.

---

[5] Thalhofer, *Handbuch der katholischen Liturgik*, vol. II, Freiburg, 1890, pp. 52-54.

The editions of the other Latin expositions of the Mass consist of handy booklets ranging in print from 16 to 156 pages with but a few editions of copies comprising from 210 to 352 pages. The popular character of these books is sometimes expressed by the authors or editors but is best evinced by the illustrations of woodcuts found in some editions.

The German edition issued at Leipsic in 1495 bears the significant title: Exposition of the mysteries of Holy Mass, in which everybody may meditate on the life, passion and death of Christ. The book comprises 168 pages embellished by 102 engravings. Another edition with 45 woodcuts has completely perished. The German and Dutch exposition print the Latin text of the Mass also and the copies are mostly large-sized books ranging from 80 to 384 pages.

All these expositions of the Mass are in fact free renderings and paraphrastic accounts of the Gospel narratives of the life and death of Our Lord. However, some editions contain textual reprints of portions of the Bible in the text of certain Mass formulas which they give. We count 34 editions with 22,000 copies of such books which reprint single Mass formulas. Naturally each Mass formula contains two pericope Gospels, one pericope Epistle, and in the Introit, Gloria, Graduale, Tractus, Offertory, Sanctus, Benedictus, Pater Noster, and Communion are reprinted portions from the Book of Psalms and other Biblical books. In 17 editions (8,500 copies) these Biblical extracts are duplicated by placing over against the Latin text a vernacular translation (German, Dutch, French, Spanish).

The modern liturgical movement to turn the missal into a layman's prayer-book has no sanction from medieval trandition. In the Middle Ages the breviary was the prayer-book of the laity and the missal served as a book of meditation.

The above figures include only separate editions. We find besides a great number of such expositions of Mass in popular books of devotion and religious instruction. We counted 19 German and 10 Dutch editions of books of this description.

Luther published in 1519 a German sermon on the meditation of the Passion of Our Lord which passed through ten editions within two years. Yet the suppression of the Mass soon after brought about a check on this devotion, although the merits of Redemption were stressed at the expense of good works. Before the sixteenth century had come to an end, the Lutherans also abolished the once popular Passion-plays and cultivated only the Christmas-plays; evidently mortification of the flesh, the practical lesson to be derived from the meditation of the Passion of Our Lord, was not palatable to them.

BOOK OF PSALMS.

The psalms of King David were the favorite prayer-book of the medieval laity as well as of the clergy. From 1457 till 1520 no less than 395 editions with 264,000 copies of the entire psalter were printed besides 20 editions with 16,500 copies of the seven penitential psalms.[6] With the exception of about thirty-three editions, all these books were printed to be used as prayer-books in church or in the homes.

Yet these were not all the editions of the Psalms. Naturally one cannot pray without some sort of meditation. The medieval people were not satisfied with prayer in the narrow sense; they subjected the formulas of prayer to a close attention with the view to exciting spiritual emotions and gaining a deeper insight into the mysteries of Faith. To facilitate this meditative study of the Psalms a number of editions of Psalter or parts of the Psalter were printed which primarily were intended to serve as books of meditation.

We may classify among the meditation-books the seventeen editions of bilingual Psalters (13,000 copies), in which the Latin text is accompanied by vernacular translations. These Psalters served both as prayer-books and meditation-books and are included in the above figures of prayer-books.

Likewise the double purpose of prayer-books and meditation-books may have been served by the abbreviated psalters issued under the title of *Psalterium abbreviatum S. Hieronymi* and consisting of verses selected from certain psalms and embellished in some editions with woodcuts and borders. Five editions in Latin and two in Italian (3,500 copies) have been printed up to 1500 in handy volumes of from 100 to 120 pages. The artistic make-up is a sure indication as well as the content that these booklets were intended for the use of the laity.

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[6] ECCLESIASTICAL REVIEW, March, 1928, pp. 239-242.

Still smaller abbreviation of the Psalter were issued in six editions (3,000 copies) all in Italian. The copies were tiny booklets ranging from 8 to 32 pages in print and apparently serving the double purpose of prayer- and meditation-books for the laity.

The editions of the Psalter which are accompanied with commentaries were intended with hardly any exception as books of meditation for the laity as well as for the clergy. We counted 65 editions with 32,500 copies of such annotated psalters up to 1500 and 34 editions with 34,000 copies printed from 1501 to 1520. We do not count two editions of the Latin-German Psalter and two editions of the Latin-French Psalter with Lyra's commentary in German or French which are included in the figures of bi-lingual psalters. The great bulk of these commented psalters cover from 600 to 800 pages in print. The largest is St. Augustine's commentary covering with the text of the psalter no less than 1520 pages with 65,000 lines of printing. The smallest is Turrecremata's commentary comprising with the text of the psalter 180 pages with 8400 lines. In many editions the text of the psalter is placed with larger type in the center of the page, surrounded on all sides by the commentary in smaller print. Sometimes the text and commentary are distinguished by different colors, black and red.

Not a single edition of these annotated psalters were printed for scientific purposes. The allegorical explanation embodied in those psalters tells us plainly that practical ends were intended with these books. Sometimes the text was expounded according to all senses. Thus the anonymous *Margarita Davidica* tells us on the first page that the psalms are explained anagogically and tropologically and allegorically and historically and literally. One edition of Lyra's commentary has both text and explanation in German and two other editions have both text and commentary in French. All the other editions give the text and the commentary in Latin.

The commentary of St. Athanasius to the Psalms appeared at Strassburg in 1508 and at Rostock in 1514 in the Latin translation of Politianus, and at Tubingen in 1515 in the Latin translation of Reuchlin, but all these editions apparently do not reprint the text of the Psalter in its entirety and are not counted among the foregoing figures.

The list of annotated psalters comprises only separate works. There are besides reprints of such books to be found in a number of collected works giving both the text of the Psalter and the commentary, as in the Opera omnia of St. Augustine, St. Jerome, and Nicholas of Lyra.

The Seven Penitential Psalms enjoyed a great popularity among the laity both as prayer-book and as meditation-books. Up to 1500 there appeared in print five editions (2,500 copies) without commentaries (1 Latin, 1 Dutch, 3 French) and fourteen editions (7,000 copies) with text and commentary (9 Latin with Latin commentaries, 1 Latin with Italian commentary, 1 Italian with Italian commentaries, 3 French with French commentaries). From 1501 till 1520 seventeen editions (17,000 copies) were printed (1 Italian without commentary, 13 Latin with Latin commentaries, 1 German with German commentary, 1 Italian with Italian commentary, and 1 French with French commentary). One or two of these editions served rather scientific purposes, whilst the rest was intended for prayer and meditation. The preface to the edition of Gerson's Latin explanation to the Penitential Psalms printed at Upsala in Sweden in 1515 says: "If anyone is prevented to read all these psalms with their rather prolix exposition every day, he may read at least every day one or two psalms with their explanation, just as God may inspire him and give him salutary devotion." [7] The copies of these editions are small-sized booklets ranging from 20 to 60 pages. The expositions, however, of pope Gregory the Great on the penitential psalms comprise in print from 92 to 184 pages. We did not count Boeschenstein's edition of the penitential psalms in Hebrew, Latin, and German, and Reuchlin's edition of the same in Hebrew and Latin, because they served scientific ends. Naturally the Penitential Psalms were also printed in the editions of the Breviaries, Books of Hours, and in many editions of collected and miscellaneous works which are not counted in the figures given above.

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[7] Klemming, G. E. och Aksel Anderson, Sveriges Bibliografi, I, Upsala, 1927, p. 113.

A number of single psalms were selected to be explained for the edification of the laity. Up to the year 1500 no less than 62 editions consisting of 31,000 copies of such commentated psalms were placed on the market and from 1501 till 1520 were published 26 additional editions comprising 26,000 copies. Most of these annotated editions are the work of Savonarola (73 editions with 46,500 copies) and only 15 editions are credited to seven other authors. Up to 1520 Savonarola's exposition of the 50th Psalm (Miserere) passed through 16 Latin editions, one Latin-Italian, 7 Italian, one German, one Dutch and one Spanish edition with an aggregate of 16,000 copies. His commentary on the three first verses of the 30th Psalm passed through 6 Latin and 6 Italian editions and his exposition of the 79th Psalm was isued in 3 Latin and 6 Italian editions. Collections of these three commentaries in one volume were published in 11 Latin editions. The copies of the latter editions range from 80 to 116 pages in print, while those of the former editions are tiny volumes ranging from 12 to 58 pages. Besides these booklets expositions of Savonarola appeared in separate form to Psalms 3, 5, 7, 31, 46, 84, and 114, ranging in print from 16 to 40 pages. Finally three editions of collections of all these commentaries appeared in print up to 1520. All these editions give also the text of the respective psalm or verse and sometimes the Latin text is placed alongside the vernacular exposition. Needless to say that besides these separate editions Savonarola's expositions were printed in a number of other editions of Savonarola's works, particularly in with his treatise on humility. Luther issued Savonarola's expositions on Psalms 30 and 50 with preface in Latin about the year 1520, but this edition was not counted in the foregoing figures.

Among the 15 editions of expositions of single Psalms by other authors we find 2 Spanish editions, one German, and one Italian, while the remainder are Latin works. All of them print likewise the text of the Psalm or verse. The most prolix commentary is the Latin explanation of the first Psalm by Paul Ricius, a converted Jew (Augsburg 1519), who incorporated much of the Jewish cabalistic lore into his work.

The laity found explanations of the Psalms for meditation, besides these separate books and booklets, in a variety of collected and miscellaneous works which have not been mentioned. Moreover, the prayerful and meditative perusal of the Psalms was recommended and promoted by some treatises among the clergy as well as the educated laity. St. Athanasius' exhortation to the study of the Psalms was published in a Latin translation, and the treatise wrongly ascribed to St. Augustine which sets forth the utility of the meditative study of the Psalms (De virtute psalmorum) passed through six editions (3,000 copies). Besides these tracts which cover in print only from 16 to 24 pages similar exhortations were incorporated into many editions of the Psalms or parts of the Psalms. These compilations reveal to us more than anything else the wide-spread use of the Psalter as meditation book among the laity.

SAPIENTIAL BOOKS.

The Bible contains a number of books which teach men how the Revelation laid down in the historical books may be applied to the practical life of every individual. Their purpose is to teach Divine Wisdom in a more systematic way and for this reason they are called Sapiential Books. Their purpose is also to teach the principles which should be followed, so that the life of the human creature may be regulated according to the dictates of Faith, and for this reason they are called Moral Books of the Bible. This class is formed by the books which are collected in the canon after the historical books comprising Job to Ecclesiasticus.

In early manuscripts the Sapiential Books formed a class of their own and in the early schools these Biblical Books were studied and made to be memorized by pupils on an extensive scale. By their very nature those didactical writings are books suited for meditation, and not for prayer. As a matter of fact, the Sapiential Books were a favorite book of meditation to the medieval laity in their homes.

The text of the Book of Job was published in a German edition with woodcuts in 1498 and in two Latin editions in 1508 and 1517. The meditative character of the latter is attested in the 1508 edition when it is said on the title-page that the reading of the Book of Job would be helpful to the acquirement of the virtue of patience and other moral virtues. Bishop Augustine Giustiniani published in 1516, and again in 1520, a Latin version of the Book of Job from Hebrew together with the older Vulgate version; but these editions served primarily scientific purposes and cannot be considered as promoting practical ends of sanctification.

The lay people meditated on the Book of Job mostly in editions of the text accompanied with commentaries. The favorite book of this kind was the commentary of Pope Gregory the Great to the Book of Job which together with the text of that Biblical book passed through 13 Latin, one Italian and one Spanish editions up to the year 1520; three of the Latin editions with 3,000 copies appeared in print between 1501 and 1520, the rest prior to 1501 (12 editions with 6,000 copies). Pope Gregory explains the text historically, typically and morally. The historical explanation is very meagre, the typical or contemplative explanation takes up more space, whilst the moral interpretation expands so into every direction that the book represents in reality a treatise of moral theology. This thoroughgoing treatment of the questions dealing with the issues of practical life made the commentary to Job a very popular book of instruction for lay persons, despite its bulk.

Indeed, St. Gregory's commentary to Job is a ponderous book which in print covers from 596 to 842 pages in folio. The Italian translation is even more bulky covering in print 1252 pages with more than 53,000 lines.

St. Thomas Aquinas' commentary to Job was also printed as a meditation book for the laity; two Latin editions with the text of the Biblical Book appeared prior to 1500 and one Latin edition with the text prior to 1520. A French version with a short commentary was published about 1510 covering 238 pages in print.

The sum total of this class of laymen's meditation-books amounts to *22 editions comprising at least 14,500 copies.* We may add 4 editions (2,000 copies) of St. John Chrysostom's sermons on the patience of Job in Latin which were issued in booklets ranging from 60 to 136 pages, and one edition (1,000 copies) of the commentary to the lessons of the Office of the Dead by Richard Rolle of Hampole; this commentary was printed in a Latin version from the English and explains the

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The allegory of Salomon's Canticle of Canticles became a favorite meditation book for the laity and clergy through a number of commentaries. Up to 1520 as many as 29 editions of commentaries with the text of the Biblical book were printed (23,000 copies), besides 9 editions of commentaries with but selected texts (4,500 copies), and one edition with commentary to selected chapters or portions of chapters (1,000 copies). Most of the commentaries cover together with the Biblical text from 44 to 80 pages in print and form handy manuals. A number, however, range from 232 to 416 pages in print. The Latin commentary of St. Bernard of Clairvaux printed at Paris in 1494 is said on the title-page " to be a work very well suited to persons living a contemplative or active life, especially to preachers." A commentary published in Latin at Cologne in 1480 emphasizes the value of the Canticle of Canticles as a textbook in schools in concluding the book with a Latin poem which reads as follows: " This book has sung Salomon with marvellous sweetness. I beg you student to learn it by heart; it will chant to you the true principles of eternal life. The songs are better than those of the false Virgil."

Salomon's Book of Wisdom did not gain great popularity as a book of meditation. Holkot's commentary with the text of the Biblical book was edited in 12 editions and 8,000 copies up up to 1520. This commentary was very extensive, covering in print from 460 to 850 pages in folio. All these editions were issued in Latin.

Likewise the Book Ecclesiastes found little favor as a book of meditation among the medieval laity. A Latin edition of the text (1,000 copies) and four Latin editions with commentaries (4,000 copies) is the sum total of editions printed prior to 1520. The Book Ecclesiasticus was issued in three editions of the text (3,000 copies) apparently for school purposes like the Latin editions of Ecclesiastes, and one edition with Holkot's commentary (1,000 copies). The commentaries to Ecclesiastes are Latin translations from the Greek made by Humanists for the benefit of educated lay persons.

The demand for editions of collections of the Sapiential Books was rather scant. A Humanist published a selection of moral sentences from the Books of Proverbs and Ecclesiasticus in one edition (1,000 copies) for the express use of students; naturally this text-book of morals was in Latin. All five Sapiential Books were printed in two Latin editions (1,000 copies) and one French translation (500 copies). The latter edition, which is embellished by woodcuts, was evidently printed for the use of lay persons and the Latin editions for the use of students at high-schools and universities.

PROPHETIC BOOKS.

The Prophetic books of the Old Testament did not enjoy great popularity among the laity as books of meditation. The fulfilment of the New Testament preoccupied their mind too much to find less food for reflection in the books of the Prophets. The commentary of St. Gregory the Great on the first four and the fortieth chapters of Ezechiel enjoyed some degree of popularity passing through ten editions (8,000 copies) from 1476 till 1520. In reality this commentary is an extensive treatise of moral theology for the average Christian covering in print from 204 to 350 pages. The famous mystic Joachim of Fiore wrote a commentary on Jeremias which was published in two editions of 1,000 copies each, in 1516 and about 1519. The Lamentations of Jeremias were reprinted with a commentary by Paschasius Ratpertus in 1502 (1,000 copies), and with a commentary by John Lattebury at Oxford in 1482 (500 copies). The latter is an extensive work comprising in print 584 pages of folio size. The commentary on Isaias by Joachim of Fiore published in 1516 in an edition of 1,000 copies comprises also commentaries to selected chapters of Nahum, Habacuc, Zacharias and Malachias. No other works on the Prophets appeared in print prior to 1520 except in the large commentaries to the whole Bible.

Historical Books.

The historical books of the Old Testament were intensely studied in school in the summaries compiled by Peter Comestor, Peter Aureoli and others. Adults surely read those Bible Histories for edification also. The great commentaries on the whole Bible gave detailed expositions of the Historical books both for information and edification. Yet besides the commentary of Rabanus Maurus on Genesis and Exodus (published in Latin at Pforzheim in 1504 in an edition of 1,000 copies) and the commentary of St. Cyrill of Alexandria on Leviticus (published in two Latin editions, or 2,000 copies, at Paris in 1514 and 1520) no other commentaries to historical books were printed during this period. The two books of the Maccabees were issued in a French translation at Paris in 1514 (1,000 copies). Other vernacular translations remained in manuscript to be printed in later times.

New Testament.

Prior to the year 1501 the New Testament was issued only in six editions (3,000 copies): one Latin, two French, and three Czech or Bohemian. During the first two decades of the sixteenth century appeared in print ten editions (10,000 copies), five Latin, three Greek-Latin, one Dutch, and one Latin-Dutch. Although the Greek-Latin and the two Latin editions edited by Erasmus were primarily intended to serve scientific purposes, they were nevertheless used by many lay persons as meditation-books. The other editions, Latin as well as vernacular, were printed first, and all to serve as meditation-books to lay people. We have to add the edition of the Four Gospels printed at Paris in 1520 (1,000 copies) which includes also the Epistles and Apocalypse but omits the Acts of the Apostles.

THE FOUR GOSPELS.

The text of the Four Gospels in Latin was issued prior to the year 1501 in fourteen editions (7,000 copies) with Latin commentaries of Thomas Aquinas, Lyra, and Hugo a S. Charo. From 1501 till 1520 appeared in print seven Latin editions (7,000 copies) without commentary and seven editions (7,000 copies) with commentaries of Thomas Aquinas, Hugo a S. Charo, Gorram and Albert the Great, all in Latin. The purpose of those editions is well expressed in the edition published at Leipsic in 1514 which bears on the title-page the words: Nobilissime, divinissime et excellentissime authoritatis Quattuor Evangelistarum libri, qui non solum fidei doctrine, sed etiam vite magisterium, et juste conversationis speculum sunt." Accordingly the Bible was not only prized as a Rule of Faith but also as a rule of right living by the lay persons who eventually bought up those editions. On the title-page of the Paris edition of 1508 the Gospels are called " opus aureum, opus mellifluum " which should appeal to all educated persons. The copies of the Latin Gospels form with their extensive commentaries rather bulky volumes ranging from 418 to 1640 pages, whilst the copies without commentaries are handy books consisting of 200 to 300 pages in print.

All these editions give the full text of each of the four Gospels. Besides we count 9 editions consisting of 5,000 copies which reprint a harmonized text wherein the four accounts are worked up into one continuous story. The copies range from 132 to 738 pages in print. The most extensive of these Gospel harmonies is the *Opus Evangeliorum* of Simon Fidatus di Cassia which appeared prior to 1520 in three Latin and two Italian editions, one of the latter being adorned by woodcuts. The Latin edition issued at Basle in 1517 states on the title-page that this Latin Gospel with its extensive commentary is regarded as " necessary and most suitable to preachers, persons leading a contemplative life and all Faithful Christians who seek serenity of conscience." And the Latin work so highly recommended to the average Catholic comprised no less than 938 folio pages.

The several Gospels were also issued separately. In 1501 Aldus published at Venice the Gospel of St. John in Greek (1,000 copies) for the use of the Humanists. The Gospel of St. Matthew was published with commentary in four Latin editions (3,500 copies). The Gospel of St. Luke was issued with commentary in one Latin edition in 1476 (500 copies). The Gospel of St. John appeared in print with commentaries in six Latin editions (5,000 copies). The copies of these editions range from 238 to 1084 pages, the largest being Tostatus' commentary on St. Matthew in two folios of 540 and 544 pages respectively.

Portions of the Gospels were likewise edited for the use of the laity. Foremost in this regard must be placed the Biblical account of the Annunciation (Luke 1, vv. 26-79) which was expanded by commentators into a complete treatise of Mariology. Thirteen Latin editions (8,500 copies) and one French edition (5,000 copies) were issued up to 1520, their copies ranging from 108 to 378 pages. The Parable of the Prodigal Son (Luke 15, vv. 11-32) was printed twice with commentary about 1498 (1,000 copies). Likewise the story of the Magi (Matth. 2, vv. 1-12) was issued twice with commentary in 1514 and 1517 (2,000 copies). Gerson's commentary on the Magnificat (Luke 1, vv. 46-55) appeared in print twice about 1480 (1,000 copies) comprising 320 and 338 pages in folio. The Biblical Canticles Magnificat (Luke 1, vv. 46-55), Benedictus (Luke 1, 68-79), and Nunc Dimittis (Luke 2, vv. 29-32) were reprinted in numerous editions of the Psalter. However, the text of these Biblical parts with Perez's commentary were issued separately in two editions (1,000 copies) in 1484 and 1494. The Sermon on the Mount (Matth., chaptt. V-VII) was printed in French translation with commentary about 1510 (1,000 copies). The beginning of the Gospel of St. John (1, vv. 1-14) was published with extensive commentary in 1511 and 1514 (2,000 copies). The first three chapters of St. Luke were reprinted with commentary in 1518 (1,000 copies).

More numerous, however, were the reprints of the Our Father and Hail Mary which were mostly accompanied with extensive commentaries. Since these reprints were made to be used for catechetical instruction in school and church, and not for meditation-books, they are here omitted.

THE EPISTLES OF THE NEW TESTAMENT.

Like the Gospels, the Epistles were often reprinted for use as meditation-books by the educated laity. Up to 1520 the twenty-one Epistles of the New Testament were edited in five Latin editions (4,500 copies). More numerous, however, were the editions of the fourteen Epistles of St. Paul. We count up to 1520 seven Latin, one French, and one Spanish editions (7,500 copies) without commentaries besides 18 Latin editions (13,500 copies) with Latin commentaries. The seven Catholic Epistles appeared in three Latin editions without commentaries and two Latin editions with commentaries (4,500 copies). The copies containing commentaries range from 366 to 794 pages, whilst those without commentaries are handy booklets with from 36 to 224 pages.

Single Epistles were also reprinted separately or in collections of three and five Epistles. We count three editions without commentaries (3,000 copies) and 21 editions with commentaries (21,000 copies) up to 1520. The separate reprints form booklets of 16, 20, and 44 pages, whilst the annotated editions range from 72 to 465 pages. With the exception of Origin's commentary to the Epistle to the Romans (Venice 1506) all these annotated editions are paraphrases of Erasmus which were published within the four years 1517-1520. Sometimes the paraphrases are accompanied also with the Biblical text. The paraphrases of Erasmus were received with great applause, even by men who had otherwise little sympathy for the author. After 1520 Erasmus continued with this work, so that up to 1524 he had paraphrased the whole New Testament with the exception of the Apocalypse. In England a translation of all his Latin paraphrases was made in 1548 and this English translation was ordered by Edward VI to be set up in some convenient place within all Anglican parish churches together with the Protestant English Bible. This injunction was repeated by Elizabeth in 1559. Although nothing was mentioned in these Injunctions about chaining, it seems very probable that the Churchwardens adopted that mode of protecting their property against theft.[8] At any rate copies of Erasmus Paraphrases in

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[8] Dixon, R. W., *History of the Church of England*, Vol. II, 2nd edit., London, 1887, pp. 423, 425, 430, 451, 479; Vol. V, Oxford, 1902, pp. 129, 133; Blades, Will., *Books in Chains*, New York, 1892, pp. 28, 30, 72, 77; Cox, Charles and Alfred Harvey, *English Church Furniture*, London, 1907, pp. 333.

English with chains attached to desks have come down to modern times in Anglican parish churches. A number of other copies have been detached from their desks but still retain the chains. Even Latin copies had been chained in some Anglican parish churches.[9] A commentary by Hugo of St. Victor explaining selected passages of the Epistles of St. Paul was issued in two Latin editions (1,500 copies).

APOCALYPSE OF ST. JOHN.

The prophetic book of Apocalypse exerted a great influence on the minds in past ages, so that it enjoyed great popularity among all classes of people. The text of the book was printed up to 1520 in two Latin editions without commentary (2,000 copies), in three Latin editions with Latin commentary (2,500) copies), in six Latin editions with Italian commentary (5,000) copies), and in two Italian editions with Italian commentary (2,000 copies).

Commentaries in a wider sense are the Glosses of Annius who makes the Apocalypse the basis for his speculations on the future triumphs of the Christians over the Turks alleging that the Book of Revelations of St. John in reality is a prophesy about the history of the Church from the year 1481 till the end of the world. This book passed through nine editions (5,000 copies) prior to 1520. A similar work is the treatise of Ubertin of Casale on the seven ages of the Church (*Tractatus de septem statibus Ecclesiae*, published at Venice in 1516, 1,000 copies).

THE ACTS OF THE APOSTLES.

The one historical book of the New Testament did not enjoy greater popularity than the historical books of the Old Testament. The Acts of the Apostles were reprinted in three Latin and one Spanish editions and in one Latin edition with Latin commentary, or a total of 4,500 copies. Since these historical books were not well suited for devotional purposes, the demand for reprints of them was rather restricted. In fact the three Latin editions in pocket size (72 pages) were evidently intended for school purposes, so that practically no more than about 1,500 copies may have served as meditation-books for the laity.

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[9] Blades, *op. cit.*, pp. 30, 72, 77; Cox and Harvey, *op. cit.*, p. 333.

SUM TOTAL.

Summing up all those particulars, we arrive at a grand total of 1,025 editions and 704,500 copies of parts of the Bible printed from 1466 till 1520 for the Catholic laity to serve them as meditation-books in their private homes. The Catholic population in Europe amounted in 1466 to no more than 65 to 70 millions, who by the year 1500 had been replaced by a new generation of the same proportion, so that from 1466 till 1520 there lived in Europe at the most 130 millions of Catholics of all ages who were grouped into 23,636,363 families taking the modern average of 5 and a half persons to one family. Accordingly every thirty-three families possessed such a Biblical meditation-book.

Yet we must reduce the number of the total population by deducting about a half of a million of clergymen, monks and nuns who did not use those books and about four millions of the nobility and the bourgeoisie who would only use hand-written books and despised the productions of the press. According to this computation every group of thirty-two families possessed a Biblical meditation-book. Actually, however, the medieval family was composed of seven souls and on this reckoning we must ascribe to every group of twenty-six families a meditation-book of this description. Deducting furthermore the children under six years who formed fifteen percent of the total population, every group of 156 adult persons must be credited with the possession of one Biblical meditation-book and every group of 150 adult lay persons of the poorer classes must be regarded as the possessor of one book of the same description.

Yet the meditation-books were not the only class of parts of the Bible in the hands of the medieval laity. We pointed out [10] that 1,801 editions consisting of 1,374,000 copies of Biblical prayer-books were printed for the medieval laity from 1470 till 1520. Summing up the two classes of parts of the Bible we will have a grand total of 2,826 editions and 2,078,500 copies printed exclusively for the use of the laity. Accordingly every group of nine families consisting each of seven members possessed a part of the Bible in the form of a Biblical prayer-book or Biblical meditation-book, and every group of fifty-one adult lay persons of the poorer classes must be credited with a part of the Bible used as a prayer- or meditation-book.

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[10] ECCLESIASTICAL REVIEW, June, 1928, Vol. LXXVIII, p. 593.

CONCLUSION.

The foregoing figures of the production of parts of the Bible for the express use of the laity may seem exaggerated to the average reader in view of the very meager information given in the general books of reference on this subject. Yet we are safe to say that all these estimates are understatements expressing only the ascertained minimum. New finds of hitherto unknown copies are raising steadily the numbers of editions, so that bibliographers may be certain that a goodly number of other copies are actually hidden away to turn up at some future time to swell still more the lists of books printed on the eve of the Reformation. Yet even after the impossible task should be performed that all extant copies are found and described, we have to make allowance for a certain percentage of editions which have been so completely destroyed that neither a single copy or fragment of a copy will ever turn up nor a historic document will ever vouch for their one-time existence.

In another way the given figures represent a minimum, since we have counted only editions of parts of the Bible which were issued either separately or, in cases of small collections, as the first and principal part of the impression. We did not count the numerous editions of parts of the Bible contained in the collected works of the Fathers of the Church and Scholastics of the Middle Ages who have written commentaries on the whole Bible or parts of the Bible. Likewise we did not count the numerous reprints of parts of the Bible contained in miscelleneous works.

All the works listed, as well as the collected and miscellaneous works not listed, reprint the text of the parts of the Bible in their entirety, sometimes even twice, once at the heading of the commentary in running order and then again in the body of the exposition explaining the different sentences. Besides the whole Bible and parts were rendered freely into prose and metre, sometimes variously paraphrased with insertion of non-Biblical parts. We excluded all such free renditions from our list, although they give a faithful account of the content of the Bible as a whole or in part.

Finally we excluded all Biblical prayer- and meditation-books which were printed to serve the clergy and the monks and nuns, and not the laity.

Prayer- and meditation-books were not the only classes of parts of the Bible. Biblical texts were also reprinted to be used as text-books in school and as service-books in church. Besides there is to be counted a number of reprints which served miscellaneous ends, among others superstition. All these classes of reprints of parts of the Bible were excluded from the computation.

Our Catholic historians never grasped the extent of the reprints of Bibles and parts of the Bible which issued from the press on the eve of the Reformation; their information on this subject is very fragmentary and inadequate. The American Protestant church historian Philip Schaff was not sensibly impressed by the fragmentary findings of the Catholic historians as to the number of copies in circulation and the recommendation of reading to the laity. He faithfully records what the Catholic historians say on the subject and concludes with the statement that " the medieval Church gave no official encouragement to the circulation of the Bible among the laity, on the contrary, it set itself against it uniformly "; that " the appeals (made by Catholic scholars during that period) for the circulation of Scripture among all classes are very sparse and that such testimonies are more than offset by warnings against the danger attending the popular use of Scripture." [11]

The learned Doctor had never made special studies in that field and was relying on the data furnished by Catholic historians whom he quotes. The Lutheran Minister Skogvard-Petersen, provost at Roskilde, Denmark, expresses the results of his studies in these words: " Indeed, no age has hardly been so much swayed by the Bible as the Middle Ages. We distracted modern men can hardly get an idea of the intensity of the influence of the Bible on the leaders during the Middle Ages. These men did not only read the Bible daily, nay even several times a day, but they also had acquired the somewhat difficult art of MEDITATION on the words of Scripture; they succeeded so much in that art that they became so absorbed in

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[11] *History of the Christian Church,* Vol. V, Part 2, New York, 1910, pp. 722, 724.

Scriptural lore that their mind followed Scriptural lines in everyday life. The words of the Bible permeated all spheres of medieval life and set its seal upon every mental activity. As a whole the Middle Ages are the age of One Book and this one book is the Bible."[12] These words were written by a man who believed that Luther was the first man who "pressed forward to the heart of the Gospel". Another Lutheran, professor of the liberal school, Ernst von Dobschuetz, confirms those statements of the Danish Minister. "To sum up our survey of medieval civilisation we find the Bible recognised as one, if not as the one, foundation. Its influence was to be seen in every department: arts and sciences, social life and commerce. The Bible was the leading norm, and it was recognised as such. Never had the Bible had a higher estimation or a more undisputed influence."[13] And this paramount influence was exerted to a great, if not the greater, extent through the use of Biblical prayer and meditation books by the medieval laity.

A comparison with modern conditions will reveal to us the sad fact that the Bible has lost much of its influence on contemporary Catholics. No Catholic printer would ever attempt to issue such a great variety of Biblical prayer and meditation books for our Catholic laity; they know beforehand that such books would never find a buyer. Our meditation books are written and printed for the clergy and the Religious and our prayer-books have pretty well eliminated all Biblical portions to replace them by private effusions of the heart. Catholic lay men and lay women who read the Bible daily have become quite rare in these ages of stress and strife. May the new movement to place the Bible in the hands of the laity be blessed of happy results.

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[12] *Bibeln gennem tusind Aar* (Bibles throughout thousand Years), pp. 305-306.

[13] *The Influence of the Bible on Civilisation*, New York, 1914, p. 91.

THE FUTURE OF THE ITALIAN-AMERICAN PROBLEM.

AMERICA is a polyglot nation. Into its melting-pot have come peoples of many races. The nations of the world through their emigrants to America have contributed much that was good, and perhaps somewhat that was evil. To promote that good and to eradicate that evil is a duty which is not confined to the civic order. This order is not alone in bearing the burden of assimilating into full American life the aliens who come to our shores: it is also the work of the Church in America. The Church may never cease to show a serious interest in and a maternal care for all its subjects no matter what their racial extraction. To meet effectively and wisely new conditions which affect its subjects of varying national antecedents the Church may have to change its viewpoint and its methods from time to time. It would be a grave mistake for the Church in America to become so fascinated with the spiritual growth of one or two segments of her children as to ignore its possible lack of growth or even its losses among the other segments. The Church in America is almost unique in this respect that it has in its membership the descendants of numerous races. It embraces not only the Irish and the Germans, but in varying proportions the English and French, Slavs, Poles and Lithuanians, Ukrainians, Spaniards, Portugese, Italians and peoples of many other races. All these compose the Church in America. All these are its American children, and the problems of each separate group are the Church's problems. It may not look on any of them as " foreign " in the sense that they deserve only passing interest. They deserve all the attention due from a loving mother to all her children; and, in accordance with Christian philosophy, they deserve even greater attention than the others if they are under spiritual handicaps. " The poor have the gospel preached to them."

The Church in America, within its own confines, must be truly a missionary Church. It must be a militant, active, alert, progressive organization, not content with its gains but earnestly seeking the souls that are still outside its pale, or in danger of leaving its safe enclosure. In missionary places such as China, India and Africa it is all this. That explains the great missionary advance of our day. In countries however where the missionary spirit is not alive, religion becomes lethargic, and the Church not only does not make converts, but even actually loses ground.

In a previous article, " The Church in America and the Italian Problem," in the January, 1939, issue of this REVIEW, I stated that it is my belief that a serious leakage from the Church is in progress among our Italian-Americans. I gave as a fundamental reason for this belief that, encompassed by attitudes of indifference and defeatism, the Italian-American religious problem is not receiving the attention it deserves. I stated that our Catholic statistics alone give the clue to the leakage of the Italian-Americans. There are 6,000,000 Italians and Italian-Americans in the United States; yet our total Catholic population in this country is estimated at approximately 21,000,000. These statistics indicate either that the Italians in America constitute a far higher proportion of our Catholic population than we ever suspected (two-sevenths), or else they are not counted in the 21,000,000. If the latter supposition is true, the only reason can be that a large proportion of the Italians and Italian-Americans of the United States are considered as having been lost to the Church, or for practical purposes are not worth considering any longer as active practising members.

It is a most disturbing thought that so many people, coming from a race which is rooted in the Catholic tradition, should be swept from the embrace of the Church almost without knowing of the catastrophe. Let us bravely face the facts and see if this can possibly be true. The following conclusions are based on careful observations among such large numbers of Italians and Italian-Americans as may be considered typical of the whole group throughout the United States.

It is my observation that in any considerable group of Italians and Italian-Americans about one-third have been or are in process of being fairly well instructed in Catholic doctrine. Concerning the future of this " third " we have no cause for serious alarm. They are good Catholics and splendid assets to the Church. Let us place them and their children in the " safe " column. If we consider the " third " of lesser groups which have been observed as typical of the whole, this leaves about 2,000,000 Italians and Italian-Americans in the United States who are good, practical Catholics.

But careful observation of another part of the Italian group in America leads me to the belief that roughly about one-sixth have received or are receiving no religious instruction whatever. This may be a hard saying for many to accept, but it is not less difficult for the writer to make. The lamentable ignorance of religious truth among so many Italians must be faced. These people—this sixth—or approximately 1,000,000 Italians and Italian-Americans in the United States have, through their lapse into either heresy or indifferentism, been definitely lost to the Church. With them will go their children and their children's children. It is useless to pretend any longer that they are Catholics, merely because they are of the Italian race. They are no longer members of the Church. They are not hopelessly lost, of course, but their reclamation must be sought along the same lines along which any other converts are sought. Nothing is to be taken for granted. The Church must actually be made known to them in the same way as we make it known to other non-Catholics. Catholic literature must be prepared and distributed among them. Catholic social centers, clinics, Workers Clubs, and aid for the poor should be developed as a means of contact for these people with the Church. It is not sufficient, however, that these agencies be merely established. They should be of a high order, and managed with true zeal and efficiency. Halfway measures are good only on paper, and serve to delude us into believing that we are giving our best efforts, and into absolving ourselves when our purpose is not achieved. Above all things we can not afford, in dealing with this " lost sixth," to adopt a patronizing, smug attitude, as if to say, " Oh, these people are Catholics after all—bad or indifferent perhaps, but Catholics just the same. They will return to the fold sooner or later." This is a blind and foolish attitude, resented even by those whom it is calculated to help. It leads nowhere.

For those who doubt the extensiveness of the Italian leakage, I suggest a careful inquiry, particularly in large urban centers, as to the number of Italians or their descendants who are actually enrolled in Protestant sects, or are unbaptized, or now profess no religious beliefs or have no church affiliations at all. It is surprising how many of these there are in the New York area alone, and how many of them have attained civic or social prominence.

What of the remaining one-half (3,000,000) of the Italians and Italian-Americans in the United States? In what religious category must we place them? We shall call them " doubtful ". Again, by judging the whole group from careful observation of sizable sectors of these people, I would say that the remaining half, or 3,000,000, have received or are now receiving partial, but not adequate religious instruction. They are still Catholics, it is true. A number of them may even be considered " safe ". But will that " safe " number constitute a majority of this " doubtful " group? I believe not. In this group will be found many who received a little instruction in Italy. Their attendance at Mass is usually limited to Christmas, Palm Sunday, Easter, All Souls' Day, and the feast of some favorite saint. But the sacraments of Penance and the Eucharist are totally neglected by them. Perhaps the priest may reach them before they die. All too frequently the priest is called when they are unconscious or have passed away. However, the larger part of our " doubtful " group of 3,000,000 comprise those who have been educated or are being educated in schools in the United States. This education, however, let it be carefully noted, is in the public schools. Whatever religious instruction they have received has been obtained in the Sunday School or the Catholic Settlement House.

Now to form a judgment on these public-school products one need but ask a few questions of any of them to discover how miserably little they know of Christian doctrine. For the most part they are but one small step ahead of those who have received absolutely no religious instruction.

The reason for this will be seen when one honestly evaluates the effectiveness of the Sunday School or the Settlement House among Italian-Americans. I have discovered for one thing that the Sunday-school attendance is most variable. Very few of the children go regularly; and the majority may attend once a month or three or four times a year. The Settlement House has a slightly better attendance record, but even here the majority come for instruction several times a week for a few months in preparation for First Holy Communion or Confirmation. Apart from attendance at either Sunday School or Settlement House the amount of knowledge of doctrine retained by such a method is very little indeed. When they have reached their goal of Confirmation and First Holy Communion, the majority of these pupils forget the Sunday School or the Settlement House, and Mass and the Sacraments as well. Some fall into the category of " Natalino," " Palmina," and " Pasqualina," as the Italians facetiously term those who find their way to Mass on Christmas Day, Palm Sunday and Easter. The number of these poorly instructed ones who fall away completely is appalling. Those who remain faithful to the Church represent a small minority.

Nearly ten years of work and investigation by the writer among the Italian people has brought him definitely to the above conclusions. If these conclusions appear to be pessimistic, let it be understood that they are not a condemnation but a plea, and an exhortation for understanding and action before it is too late.

The Italian question in America must be looked at in terms not only of the present but of the future if its gravity is to be fully appreciated. It amounts to this: there are 6,000,000 Italians in the United States. Knowing the religious laxity of so many of them, we are bound to ask ourselves: " will the future Italian-American remain Catholic? "

Prognostications may be dangerous, yet as a rule they are harmful only when made from a too optimistic viewpoint. Unreasonable optimism is the base of the laissez-faire philosophy. If we predict a very dubious spiritual future for more than half the Italians in America to-day, and then spurred by our fears make a renewed attack on their religious problems, only to find later that our predictions were unduly pessimistic, certainly no harm shall have been done. Much good in fact will result. No one will maintain that the Italian-American's soul may be endangered if the Church becomes so fearful that it does things for that soul, things which it omitted in the past. On the other hand, if we let this problem stand as though nothing further either need be done or can be done about it, undoubtedly we shall face in the not distant future the loss to the Church of millions of souls.

I have grouped the Italians and their descendants in the United States in three classes. The first class comprises, I believe, about one-third of the total, or 2,000,000 people. These are good, practical Catholics, and for their future there can be no reasonable alarm. The second class comprised about one-sixth, or about 1,000,000 people. These have already been lost to the Church. To win them back we must do real convert work. The third class embraces the " doubtful " group, comprising about half the total, or 3,000,000 people.

What seems to be the future of this " doubtful " class? I would say that many of them can be saved to the Church and made good Catholics, if we take immediate action; that is, action to-day, not five or ten years hence. In previous articles[1] in these pages, I suggested the lines along which I believe successful work may be done by zealous priests. Yet with this " doubtful " group, at least among the adults, even the most zealous, hard-working priest will discover that he gets results up to a certain point, a kind of saturation point. Beyond it he cannot go. A definite " mass-miracle " of grace seems to be needed for those whose hearts have become very hard.

To shape the religious future of this " doubtful " group of 3,000,000 Italians and Italian-Americans in the United States, immediate, concerted action by the Church in America is needed. For the problem of the " doubtful " does not cease with their death. These people have a progeny. What spiritual legacy are they bequeathing to their children? Will not the meager spiritual fortune of the fathers and mothers be an even more meager one when passed on to their sons and daughters? We can scarcely expect to find among the progeny of those who have received an insufficient religious education and who are lax in religious practices a greater spiritual understanding and observance than their parents and grand-parents had. Rather it is likely that they will not measure up even to the poor standards of their forbears. " An evil tree cannot bring forth good fruit." Within a generation it is highly probable that many of the descendants of the " doubtful " class will have been definitely lost to the Church. What is there to hold them?

Some may object and say: " I thought that the Italian situation in America was troublesome because the old Italian resisted assimilation into the life of the Church in America; and it is therefore with his American-born children that the problem will be solved." This objection has no factual basis. It arises from wishful thinking. It should be quite understandable that the children of parents already lost to the Church are themselves lost to it; while the children of the " doubtful " class of parents are *being* lost for the simple reason that their points of contact with the Church are even less than were those of their immigrant forebears. The latter were at least traditionally Catholic in the sense that the Catholic culture of the homeland had unconsciously given a certain Catholic flavor to their living. This was a strong tie which their children lack. Their children, receiving little or no religious instruction, being educated in godless schools, and breathing the irreligious, materialistic air of our day scarcely recognize the tradition of their Italian forbears, and its practical influence is almost nil. That is why so many of them contract civil marriage, are divorced, fail to have their children baptized and never attend Mass or receive the Sacraments. The Italian-American of the future has only two directions in which to move, either forward to a fervent, intelligent religious life, or backward to complete apostacy. There is no middle ground. If he goes backward, it will be religious ignorance which has dealt the final blow to the link of tradition which once held him to the Church in spite of his many spiritual shortcomings.

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[1] " Solving the Italian Problem," September, 1938; and " The Church in America and the Italian Problem," January, 1939.

But how is the Italian-American to be given this forward push in his religious life? How shall we save him and his progeny for the Church? The answer to these questions is simple enough. It is already found in the laws of the Church. The Italian-American shall be saved and made into a good Catholic by the Catholic School. Nothing else will do as a substitute. We need in every place where Italian groups are living Catholic Schools, large enough and with proper equipment to meet the educational standards of the times. " But we have Catholic schools for Italian-Americans children ", it may be objected. It is true that in the larger cities many of the Italian parishes do have schools; but it is also true that some do not. It is also true that in most cases where such schools do exist that the facilities are pitifully inadequate. Often only about one-fifth to one-half of the children of the parish can be cared for, or are cared for. The others find their way to the public schools. All this can be verified by a visit to the Italian section of any large city of the United States. Such a visit will include an investigation of the enrollments of Italian-American children in the parish schools and in the neighboring public schools. My investigator will find the ratio of Italian-American pupils ranging from 4-1 to a best 2-1 in favor of public schools. Of those in public schools, with further investigation, he can find that some, at best three-fourths, of the pupils desultorily find their way occasionally to the Sunday School or the Catholic Settlement House for a little religious instruction in the manner I outlined above.

In a number of cases where parishes serving the Italians have schools, the building is not only too small to accommodate all the children of the parish but is shabby, antiquated and rundown. I have in mind such a building which as far as practical results were concerned, had no heating system. The disintegrating heating-plant left the class-rooms in Winter like refrigerators. The building had not been wired for electricity. The roof was constantly leaking, and the walls black with the grime of years. The outside lavatories were a name; the roof having partially caved in, and the water-pipes having bursted, the building became a rendezous for tramps and animals. The result was that in a parish of more than 2,000 families there were 112 children in that school. The answers of parents when asked to send their children to the parish school, was always the same, " Oh, I couldn't do that, for my child could not stand it in that building ". This, of course, is an extreme case but it is interesting to note that when ordinary repairs were made to the same building to render it fit and decent, the enrollment of pupils swiftly rose to more than 600; and that was its maximum capacity, still far below the needs of the parish.

There are however many smaller cities and towns which have proportionately large Italian populations served by a " national " parish but without a Catholic school. There may be nearby canonical parishes but their doors are closed to the child of the Italian parish. In such cases the Sunday School is supposed to supply for the religious instruction of these children. Once again we must face the fact that nearly always the Sunday School fails to reach such children effectively. I have in mind such a town and parish and it is almost typical. There the

Italian parish, lacking its own school, had about 225 families. By the grace of God and the favor of some other pastors of the town, about 12 children of the parish found their way to Catholic schools. In the Sunday School the average attendance was about 25 children. This also represented the number who more or less regularly attended Sunday Mass. Adults attending Mass averaged a little more than 100. This from 225 prolific Italian-American families!

The Italian-American religious problem at the present time therefore is difficult and dangerous; and one with a not too hopeful outlook. By the tens of thousands, Italian-American youth are growing to maturity in the materialistic surroundings of our day with little or no religious instruction. God, the Church, religion and the moral law are very nebulous ideas in their minds. They can be saved, but only through the medium of Catholic education. Whatever once may have been the value of the Settlement Houses of which many dioceses are very proud, they have seen their day. Today they only scratch the surface of a very hard and arid soil.

So the answer to the Italian problem is this: more Catholic Schools for the Italian-American children; bigger Catholic Schools; better Catholic Schools. Swiftly the tide of evil times is bearing many of our Italian-American youth out into the sea of unbelief and indifferentism. Knowing this, it is a distressing thing to see the public grade and high schools of our great cities filled with tens of thousands of these boys and girls. How pitifully small in numbers beside them are their brethren of the same race and faith who are fortunate enough to face daily the crucifix on their class-room walls, with all that this sacred symbol implies in the training of Catholic youth. How disastrous is the religious outlook of those many thousands whose daily school routine is never up-lifted with a prayer or a thought of God. These must be brought into our Catholic Schools or we face the alternative of losing them.

The secular education to which most Italian-American adults have been submitted has already had unfortunate results in another direction. They are " public-school minded ". They have the public school outlook and tradition; and they consider that it is the correct thing to do to send their children to public schools. It is to be presumed that this attitude will become even more entrenched in their children when they too reach maturity.

Here is another part of our work,—to overcome this unenlightened and un-Catholic attitude of many Italians toward the Catholic School. They must be preached to by word and example, in and out of season on the necessity, the value and indeed the superiority of Catholic Education. They must be brought to the conviction that in the Catholic School their children will not only be taught the truths of religion but that they will be well trained for the practical affairs of the work-a-day world as well, and to take their places in American life as good citizens and fervent Catholics. The Italian parent in America has to be made to understand how necessary it is for his children to receive a Catholic School Education if they are to fulfill a really noble destiny in the nation, and to have a firm hope of eternal happiness.

To all this pleading for more and better Catholic Schools for Italian-American children I already hear the objection, " This is no doubt all true, but if the Italian wants these schools, let him build and support them ". And I answer the objection by asking: " What is the alternative to the Italian's possible refusal or inability to do this? " Does my objector dare say, " Or else let him do without them ". Need we say how unchristian and how destructive of religious progress is such an attitude? In one of my previous articles I outlined what I believed to be the reason for the Italian's proverbial failure to support adequately his parish. I repeat here that which I then stressed, that we have to beware of setting up this vicious circle: The Italian in America will not support Catholic Schools, so let him do without them; but the less Catholic school education he obtains, the less support he gives the Church; and this in turn will mean in time still fewer Catholic Schools.

What then shall we do,—build schools for the Italian as one would for a missionary project. There is after all the reasonable hope that the products of these Catholic schools will in time support them as other good Catholics do. Even missions usually become self-supporting in time. It has been my experience with the Italian-American that one must first make a good Catholic of him before he can even be asked to support religion. Like any other person he can be trained to be a good Catholic, but it takes time. Shall we abandon him to his fate because here and now he will not reverse this order? Or shall each diocese face this problem as one not merely affecting its Italian parishes, but the diocese at large, indeed the universal Church? In other words there seems to be but one alternative to losing within a generation or two, millions of Italian-Americans, and that is, quickly to provide where needed Catholic Schools. And where individual parishes are unable to provide these schools, there seems to be no other way than for the diocese to sponsor them as diocesan projects.

This perhaps seems a daring and most impractical suggestion to some, yet let us visualize what might have been if this course had been adopted and carried through with the Italian immigrants from the first day they began to reach our shores in considerable numbers. If we had won all of their children then, and had given them a Catholic School education would there be today an Italian-American religious problem, either of Church attendance or financial support? I hardly think so.

Facing this objection of " no money—no schools ", one can not helping feeling that despite its apparent economic soundness, it does not have the validity which could pass Divine scrutiny. Two men of Turin's last century did not consider the lack of ready cash as an obstacle to their Divinely " foolish " plans. Don Bosco gave love and care to his hordes of homeless urchins when he didn't have two coins to jingle in his pocket. Joseph Cottolengo, a fellow-diocesan of Don Bosco, took up the challenge of sick bodies and perishing souls on the extremely uneconomic plan of feeding and sheltering all who came to him by depending unreservedly on Divine Providence. Today in Turin the " Little House of Divine Providence " founded by this saint has 10,000 sick and homeless inmates, and it never fails to find room for another begger at the gates. Yet it refuses to have endowment and accepts only such charity as is necessary to maintain it from day to day. Ten thousand people literally eat daily from the hand of God.

Do not we of this age need a little more of the daring, the courage and the blind faith in Providence of men like these when we face critical situations such as the Italian-American problem? Shall Providence fail us if the Church at large, regardless of financial prospects, provides more and greater Catholic Schools for Italian-American youth? Let us accept the challenge of so many perishing souls. A rich harvest of fervent Catholic souls will soon repay the Church for its initial expenditure; while in time even its financial outlays will have been repaid by a people taught to support the Church by being first taught to love it.

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IRELAND'S CONTRIBUTION TO MODERN CATHOLIC LITERATURE—I.

IT may be confessed at once that the contribution made by Ireland to Catholic Literature during the nineteenth and twentieth centuries calls for explanation and even apology rather than for panegyric. Its shortcomings are more apparent than its merits. Yet, as I hope to show, its merits are greater than is commonly supposed. Moreover when its causes are considered, the fact of our comparative poverty in Catholic literature becomes less surprising. Let us begin by glancing at these causes.

To understand them one must turn to our peculiar history. Two great facts stand out—the destruction of the native Gaelic culture and the penal laws. The former meant the breaking off of our literary tradition. Although until the middle of the nineteenth century the majority of the people still thought and spoke in Irish, literary expression was well-nigh impossible, because the whole power and influence of the governing (and alien) class was set against the Gaelic culture. The Penal Laws (1691 to 1829) reduced the common people of Ireland to the condition of helots and denied education to Catholics, even to the well-to-do. No adequate Catholic education meant no Catholic literature, save the few books of piety and instruction needed to keep the Faith alive. Moreover the general effect of a government alien in race and religion was to impoverish the Catholic masses. Gradually in the past fifty years or so the effects of the Penal Laws have been passing away and slowly a new literary tradition is being formed.

But even to-day the economic level is low. Books are for the great majority a luxury. The habit of bookbuying is rare. And it is only within the past twenty years or so [1] that the reading habit has become anyway general. As for the literary tradition its renewal is a matter not of a few years but of generations, and it is still only within restricted circles that the literary urge is felt at all. Outside of them the man or woman who writes is something of a freak.

Meanwhile our Irish literary tradition, such as it is, has bifurcated or rather has begun to run in parallel streams, one Gaelic the other English. One or other of these may run dry, but at this moment no man can tell which. However that may be, since the early nineties of the last century and to an ever increasing degree since 1921 much of our literary and intellectual activity has been absorbed by the Irish language movement. Strangely enough the movement has produced very little religious literature.

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[1] Thanks chiefly to the Carnegie County Library systems.

For the meagreness of our production of religious literature whether in English or in Irish further reasons may be suggested. One is the absence, on the whole, of intellectual opposition to the Faith. No doubt the Church was criticized and even attacked in Protestant periodicals, but such periodicals are unread by Catholics and even unknown. No anti-religious or even anti-clerical press exists in Ireland, save some obscure communist publications in recent times. Irishmen are apt, too apt, to take their religion for granted. They see no need to defend it, to justify it intellectually, or even to acquire a deeper intellectual knowledge of it. Books play little or no part in the average Irishman's religious life. Religious books are rarely to be seen in Catholic homes: even Catholic periodicals are by no means common.

But even at its best the Irish reading public is scant in numbers and weak in purchasing power. If in the United States with its population of more than twenty million Catholics it be often difficult to achieve extensive sales for a Catholic book, what must it be with a population of three millions, great numbers of whom live on the verge of want. On the other hand it is difficult (*experto crede!*) to make books published in Ireland known abroad. This is due no doubt in part to the shortcomings of our Irish publishers. But it is also due partly to circumstances beyond their control. So that there is but little financial inducement to Catholic publishers or writers to produce Catholic books in Ireland. Add that most of our wants are filled by excellent Catholic literature published in England or the United States.

Again of the religious literature which we have produced, the greater part has a bearing of some kind or another on Ireland—*Irish* church history. *Irish*, religious antiquities, *Irish* saints, and so forth. In this article I propose *to set on one side our* *religious literature concerning Ireland* and to consider only that which is general in its character and scope. Later, if the matter be considered of sufficient interest, I may perhaps survey such of our Catholic literature as deals with Irish themes, persons, or places.

One further cause of the meagreness of our religious literary output may be found in the national temperament. For we love conversation far above reading and writing. Exuberance finds its outlet in talk, sociability craves companionship. Intellectual energies thus expend themselves in interminable conversations. Reading is unsocial and writing laborious and slow. So, much fine literature goes in the wind.

These are but some of the reasons why our contribution to the Catholic literature of the world has been less than what might have been expected of the deep faith of our people. Yet that contribution, I submit, is not wholly negligible.

Let us begin with the Bible which we Catholics, in Ireland especially, have been accused, and not without a certain justification, of neglecting. I might mention to begin with the many editions of the Douay Bible brought out by Irish publishing firms such as Messrs. M. H. Gill and Messrs. James Duffy. Mr. Charles Eason, head of the Dublin firm of Eason & Son, a non-Catholic, has in a pamphlet intended for members of his own church, paid a tribute to what we have done in this respect. I refer to the Bible in English, for our record as regards the Bible in Irish-Gaelic is less praiseworthy.

Our record as regards commentaries is at least respectable. Dr. McEvilly, Bishop of Galway and afterward Archbishop of Tuam, covered nearly the whole of the New Testament. The first edition of his Epistles of St. Paul 2 vols. appeared in 1856,[2] his Acts of the Apostles in 1895. In between he published the Gospels in three big volumes (1876-1889 with later editions). His work was carried out on an ample scale but his method was not the scholarly discussion of *minutiae* but paraphrases and explanations of the meaning. Then there were McCarthy's Epistles and Gospels with the Greek text and a commentary, and the same writer's Gospel of St. Matthew.[3] Dr. Dixon, onetime Archbishop of Armagh, published a two-volume introduction to the Scriptures,[4] and the Rev. P. V. Higgins a brief Commentary on the Psalms.[5] While a layman, Col. James J. L. Ratton, published several works on the Apocalypse.[6] A useful little work on the life and writings of St. Paul by Father Philip Coghlan may also be named.[7]

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[2] *Ax Exposition of the Epistles Pauline & Catholic* 2 vols., 6th ed., 1898. *An Exposition of the Gospels* with commentary critical, exegetical, doctrinal & moral, 3 vols.

But some of the most important work has yet to be mentioned. Our Archbishop of Armagh, Cardinal MacRory, formerly Professor of Scripture in Maynooth, brought out a clear and compendious commentary on St. John which has gone into several editions and another on St. Paul to the Corinthians (1915, 1935).[8] Canon Boylan, another Maynooth Professor and Professor of Eastern Languages in the National University of Ireland, has also worked on St. Paul's writings. He published in 1934 a new translation and commentary of St. Paul to the Romans, and contributed a translation and notes of Hebrews to the Westminster Version. He had previously published what one might be pardoned for calling a monumental work on the Psalms [9] which he described as " A Study of the Vulgate Psalter in the light of the Hebrew Text ". The Psalms seem to have had much attraction for Irish authors for besides the above-mentioned works and a translation by Father O'Sullivan of Bellarmine on the Psalms,[10] a very literary and very readable translation " based selectively on the Hebrew,

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[3] *Epistles & Gospels of the Sundays throughout the year* with notes critical and explanatory, 2 vols. (Dublin: Mullany).

The Gospel of St. Matthew with notes, pp. 640 (Dublin: Duffy 1866) 1877 etc.

[4] *A General Introduction to the Sacred Scriptures . . . Critical, Hermeneutical, and Historical*, by Rev. Joseph Dixon, D.D. 2 vols. (Dublin: Duffy) 1852.

[5] *Commentary on the Psalms*, pp. 235 (Dublin: Gill) 1913.

[6] *The Apocalypse of St. John* 1912, 1915. *The Revelation of St. John*, a New Commentary (London: Washbourne) 1918. Two other works on the Apocalypse.

[7] London: Burns Oates & Washbourne, 1920.

[8] *The Gospel of St. John* (Dublin: Browne & Nolan) 1st ed. 1897. *The Epistles to the Corinthians* (Dublin: Gill) [1915] new ed. pp. 449, 1935. The Cardinal has also published a cogent and closely reasoned little work *The New Testament and Divorce* (London: B. O. W. 1934).

[9] *The Psalms* demy 8 vo. 2 vols. (Dublin: Gill) 1920, 1924. *St. Paul's Epistle to the Romans.* demy 8vo. pp. 306, (Dublin: Gill) 1934. Canon Boylan also has in preparation the books of Amos and Joel for the Westminster Version.

[10] Dublin: Duffy, 1866.

Greek and Latin " has recently been published by Father George O'Neill, S.J., now in Australia.[11]

Father O'Neill has followed this up by a similar translation of the Book of Job—*The World's Classic, Job*,[12] preceded by an ample introduction and with notes throughout. Also dealing with an Old Testament topic, but on very different lines, is *Elias the Prophet of Carmel*,[13] by the Most Rev. P. E. Magennis, one time General of the Carmelite Order. It must be confessed that we have produced no Lagrange, no Lattey, no Fillion, no Knabenbauer. But in recent years we have produced at least one biblical scholar of eminence in the person of Fr. Edmund Powers, S.J., for many years professor in the Biblical Institute in Rome, and author of a great many able articles in biblical reviews.

Turning to history, I think it may be said that nearly all the best work of our scholars has been devoted to the history of our own country. Nevertheless in general history and especially ecclesiastical history Irish writers have made some useful if not outstanding contributions. One of the best-known books in the last quarter of the nineteenth century was Justin McCarthy's *History of Our Own Times* in four vols. 1879-82 which has gone through many editions. It is a well-written and genial work somewhat in the manner of Macaulay. He also write a *History of the Four Georges* (4 vols.) 1884 etc., very different from Thackeray's, a Life of Leo XIII (1896), and some minor works.[14] Count O'Clery published two works on the Italian *Risorgimento—The Making of Italy*, 1856 to 1870 [15] and *A History of the Italian Revolution*,[16] works in which, without mere partisanship, the events of those times are viewed with very different eyes from those of most Italians, and nearly all English, historians. Our only contributions, so far as I am aware, to the history of the United States are a short work *The Making of a Republic* [17] by Mr. Kevin O'Shiel and a *Life of George Washington* by V. Rev. Canon O'Boyle.[18]

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[11] *The Psalms and Canticles of the Divine Office*. pp. 311 (Milwaukee: Bruce), 1937.

[12] Milwaukee, Bruce, 1938.

[13] Pp. 416, Dublin: Gill, 1925.

[14] His *A Short History of Our Own Times* long held its place in public favour.

[15] London: Kegan Paul, 1892.

[16] London: Washbourne, 1875.

[17] Dublin: Talbot Press, 1920.

[18] London: Longmans, 1915.

To Church history we have, perhaps, made more noteworthy contributions than to "profane". Well-known in seminaries is the serviceable *Manual of Church History*[19] published in 1890 by the then Professor of Ecclesiastical History in Maynooth, Dr. T. Gilmartin. Dr. McCaffrey, late President of Maynooth, published two widely known works—a *History of the Catholic Church from the Renaissance to the French Revolution* (2 vols.) and a *History of the Catholic Church in the Nineteenth Century* (2 vols.).[20] The era of the early martyrs is dealt with by Fr. W. J. O'Reilly in two books which used to be well known and certainly deserve to be—*Martyrs of the Coliseum* and *Victims of the Mamertine*.[21] Biographies of several of the Popes in modern times have been written by Irish writers—Pius IX by John Francis Maguire, author of a book on the *Chair of Peter*, by M. F. Cusack, and by Dr. Bernard O'Reilly; Leo XIII by the last-mentioned writer (a work translated into several languages), by Justin O'Byrne, and by Justin McCarthy; Pius XI by Denis Gwynn and by Lord Clonmore, convert son of the Earl of Wicklow. Denis Gwynn has written competently on Catholic Emancipation and on recent Church history in France.[22] These books are characterized by their detached attitude and impartial narration of events. As I write a new *Outline History of the Catholic Church* (2 vols.) by Fr. Reginald F. Walker, C.S.Sp. is announced.

As in history, so in biography (merely the history of a person instead of many persons) our best work has been devoted to Irish personages from St. Patrick to Matt Talbot. Biographies not especially connected with Ireland have not been numerous.[23] Even so I can but quote samples of lives that have appeared. To the literature of hagiography Fr. Burton C.M. has contributed a study of St. Augustine, Father Ailbe Luddy O.Cist.

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[19] 2 Vols. (Dublin: Gill and Browne & Nolan), 1890, 1897, 1909 etc.

[20] Both published in Dublin by M. H. Gill, the former in 1915, the latter in 1909. He also published a *History of the Catholic Church for Schools and Colleges* which is still in print.

[21] The former of these first appeared, if I am not mistaken, in Toronto in 1874, but both were later published by Gill of Dublin and were frequently reprinted.

[22] *The Struggle for Emancipation 1750-1829* (London: Longmans) 1928. *The Catholic Reaction in France* and *The Action Francaise Condemnation*, both published by Burns & Oates in 1924 and 1928 respectively.

[23] I am omitting here bibliographical particulars of the Lives mentioned as these are to be found in my *International Index of Catholic Biographies* (London: Burns Oates, 1935).

a big life of St. Bernard, and Alice Curtayne a much admired life of St. Catherine of Siena. Mrs. Stacpoole Kensy published two well-written and popular lives—St. Francis de Sales and St. Charles Borromeo. To the Little Flower of Lisieux Irish writers (Fathers T. Hurley, James J. Cassidy, Hugh O'Laverty, and many others) have paid their tribute. Likewise to St. Francis in the book entitled *Ireland's Tribute to St. Francis,* edited by Father Gregory Cleary O.F.M. In his book *A Noble Company*, Mr. J. M. Flood gives brief lives of St. Francis, St. Teresa, St. Philip Neri, St. Thomas More. This book he followed up with *Five Saints of France.* A very charming collection of similar studies had been published some years before by Fr. Matthew Russell, S.J., under the title *Among the Blessed* (Longmans, 1911). Add a life of the Curé d'Ars by Kathleen O'Meara, a life of Bl. Charles Spinola by Fr. D. Donnelly, S.J., and *White Horsemen* (the Jesuit Martyrs of North America) by Mrs. Concannon.

In general biography one can point to an important life of Dante by Dr. J. F. Hogan, a former President of Maynooth, and a study of Botticelli by Count Plunkett. Mr. J. M. Flood has published a monograph on *Newman at Oxford* and Miss Ethna Byrne a study in French *Bourdaloue Moraliste.* Father George O'Neill, S.J., is the author of a number of interesting biographies—Bl. Mary of the Angels, a Discalced Carmelite of the seventeenth century, the Rev. Julian Edmund Tenison Woods, a convert and a most original personality, and another Australian biography, that of Mother Mary McKillop. I may mention too, *The Real de Rancé* by Father Ailbe Luddy, a biography of the famous Trappist written in correction of the Abbé Gremond's *Abbé Tempête.* Father Nicholas Walsh, S.J., wrote a biography of his fellow Jesuit Cardinal Franzelin, and Kathleen O'Meara has left us biographies of two saintly Frenchmen Henri Perreyve and Frederick Ozanam.[24]

Autobiographies are naturally of Irish interest mainly and as such hardly call for mention here. The best of them—such as Wolfe Tone's and Mitchell's, happen to be by non-Catholics. But there have been some autobiographies or memoirs of more than ordinary interest but such as Sir Charles Gavan Duffy,

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[24] Another book on the founder of the St. Vincent de Paul Society, *Ozanam on His Letters* was translated and published here.

Michael Davitt, William O'Brien, Katharine Tynan, O'Donovan Rossa, and others not a few.

Recently Mr. Shane Leslie has published a memoir, full of varied and unusual experiences, under the title of the *Film of Memory*.[25] He had already given us an instalment of his autobiography—*The End of a Chapter*. But he has lived further chapters since then.

Considering next the four higher " disciplines ", Philosophy, Theology, Sociology, and Educational Theory, I confess to a feeling of something like dismay at the meagreness of our output. Yet here, too, I think it has not been entirely negligible. There is first the fact that for seventeen years (from 1906 to 1922) St. Patrick's College, Maynooth, produced what I believe to be the only serious theological review that has appeared in the English-speaking world—*The Irish Theological Quarterly*. Into that review went a great deal of excellent work and its volumes are of permanent value. Among Irish theologians there stands out the important figure of Dr. Patrick Murray of Maynooth. His great work was, of course, his *De Ecclesia*.[26] But he also published a treatise *De Gratia* [27] and three volumes of *Essays Chiefly Theological* [28] on such subjects as Miracles, Education, the State Endowment of the Irish Church, Pascal and the Jesuits, Macaulay, Infallibility, Reason and Faith, and in particular, The Supremacy of St. Peter which takes up an entire volume. The present Bishop of Cork, Dr. Daniel Cohalan published while a Professor at Maynooth treatises *De Deo Uno et Trino* and *De Deo Creatore*.[29] While still another Maynooth Professor dealt with an important section of Moral Theology—Dr. George Crolly *De Justitia et Jure*.[30] I need only add a brief treatise *De Actibus Humanis* [31] by Dr. Wm. J. Walsh late Archbishop of Dublin, and a seminary textbook by Fr. MacGuinness C.M., which has been found helpful.[32] All these works are in Latin. In English little of a strictly theological nature has been published. Have we not Hunter, and Slater, and Pohle-Preuss, and Wilhelm and Scannell? Fathers Edmund O'Reilly and

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[25] London: Michael Joseph, 1938.

[26] Three vols. Dublin: Gill 1860-2.

[27] Dublin: Gill, 1877.

[28] Dublin: Gerald Bellew, 1852.

[29] Dublin: Duffy.

[30] Dublin: Gill, 3 vols. 1870-7.

[31] Dublin: Gill, 1873, 2 ed. 1891, 2 vols.

[32] *Commentarii Theologici,* 3 vols. Dublin: Gill, 1910, 1911-3.

Peter Finlay were recognised in their day as exceptionally eminent theologians. Yet the former left us only one book—*The Relations of the Church to Society*[33] and the latter only two brief though excellent books, *The Church of Christ* and *Divine Faith*,[34] being the substance of lectures delivered at University College, Dublin. But in addition Fr. Finlay published a number of very able pamphlets, to say nothing of numerous articles in reviews. In historical theology, but little work has been published in book form. I can recall at the moment only the thesis on *Confirmation. A Study in the Development of Sacramental Theology*,[35] by Rev. Michael O'Dwyer, and *The Theology of Faith* by the Rev. P. P. McKenna O.P.[36]

I will mention here, though it is philosophy rather than theology, Father Robert Kane's *God or Chaos.*[37] It is a closely reasoned demonstration of the existence of God expressed in clear and definite language. Much hard thinking went to the writing of it.

In Philosophy the only Latin work I can recall is a serviceable text-book for seminaries by the late Lord Abbot of Mount Melleray, Father J. S. Hickey.[38] But some good work has been done in English or by translations into English of such foreign works as Balmes' *Art of Thinking Well*,[39] Stöckl's and de Wulf's histories of Scholastic philosophy. The laity seems to have contributed but one book of importance viz. *Old Criticism and New Pragmatism*[40] by J. M. O'Sullivan, an able criticism of the philosophical systems of Kant and of Hegel, with a chapter on the pragmatism of William James. Dr. Walter McDonald of Maynooth wrote, among other works, *The Principles of Moral Science*,[41] and Dr. O'Neill a treatise on *Cosmology*[42] of which only the first volume appeared. Father James O'Mahony, O.M.Cap. (of whom more later) has published an able essay—*The Desire of God in the Philosophy of St. Thomas Aquinas.*[43] But there are two outstanding names in our own days—those of Dr. Peter Coffey and of Mgr. Cronin. The former's philosophical works were planned on an ample scale—two large volumes on *The Science of Logic*, two on *Epistemology* and one on *Ontology*.[44] What Dr. Coffey has done for logic and metaphysics Dr. (now Mgr.) Cronin has done for moral philosophy. His two imposing volumes *The Science of Ethics*[45] cover the ground pretty completely. Two small but excellent books on logic by Father R. C. Bodkin C.M., are also deserving of notice.

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[33] London: Hodges, 1892.

[34] Both published by Longmans, the former in 1915, the latter in 1917. There have been further editions since.

[35] Dublin: Gill, 1915.

[36] Dublin: Browne & Nolan 1914, pp. 347.

[37] London: Washbourne, 1912.

[38] *Summula Philosophiae Scholasticae in usum Adolescentium.* 3 vols. (Dublin: Gill) new edition 1934.

[39] Translated from the Spanish by Rev. W. McDonald (Dublin: Gill) 1882.

[40] Dublin: Gill, Professor O'Sullivan was Minister for Education in the Cosgrave Ministry.

[41] Dublin: Browne & Nolan, 1903.

[42] London: Longmans, 1923.

It is little wonder that the laity at least have not published much work in this field, for philosophy is not taught in our colleges and, though certainly taught in the National University, is but little studied there. Moreover, if text books were required, there was to hand the excellent Stonyhurst Series one volume of which, *Psychology* by Father Michael Maher S.J., might be claimed as an Irish contribution.

Sociology, unlike Philosophy, is a science which has little value if the study of it does not result in social reform or at least in the betterment of social conditions. Sociologists and economists may evolve ideal theories, but if their books remain unread or fail to find readers who are men of action and of practical realizations, their labours are lost. In any case, though such theoretical work may be of value, the work of social reform is commonly done through journalism, pamphlets, speeches, agitation. It has been so in Ireland. Moreover, since social reform was seldom attainable without political change, the work has been left to politicians. Again books on social questions are wont to be of local interest mainly, since the questions they deal with are of local learning and application.

Despite all this, it may, I think, be claimed that Irish writers have made valuable, if modest, contributions to social theory and its applications. To begin with certain problems of general bearing—private ownership, usury, the labour contract, money[46] have been thought out. Researches in economic and sociological history have been published, notably by Professor George O'Brien of the National University, who has not only studied the economic history of Ireland[47] but has made contributions of value to general economics.[48] From a Catholic standpoint his *Essay on the Economic Effects of the Reformation*[49] is of particular interest. Among other studies in economic history there is Professor B. F. Shield's work on *The Evolution of Industrial Organisation*[50] and *Property in the Eighteenth Century* by Father Paschal Larkin, O.S.F.C.[51]

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[43] Cork Univ. Press, 1929.

[44] All published by Longmans & recently 1938 reissued by that firm.

[45] Pp. 694 + 691 Dublin: Gill 1917, 1920.

Perhaps the most elaborate and comprehensive work on sociology yet produced in Ireland is *The Framework of a Christian State*[52] by Father Edward Cahill, S.J., which he modestly describes as an introduction to social science. It is a work *de grande envergure,* worked out methodically and amply documented. Father Cahill is the founder of An Rioghacht (The Kingdom), an organisation for the study of social questions somewhat on the lines of the former Leo Guild. The ground covered by his great work is covered on a smaller scale by two very useful little books—*A Primer of the Principles of Social Science*[53] by Canon Michael Cronin and *A Catechism of Catholic Social Principles* by James P. Kerr, LL.D.[54]

Dr. Walter McDonald, formerly Prefect of the Dunboyne Establishment in Maynooth published a work on sociology—*Ethical Aspects of the Social Question*[55] in which he put forward some personal views that ran counter to current opinion among Catholics. But in general Irish Catholic writers are conservative and orthodox in their social teachings. Father Lambert McKenna, S.J., poduced a series of pamphlets (afterward bound together under the title *The Church and Labour*) characterized by vigorous and clear thinking. In the practical order he compiled a useful *Handbook for Catholic Social Workers.*[56] This is, perhaps, the place to mention *Catholic Social Action, Principles Purpose and Practice*[57] by Father A. M. Crofts, O.P. who has since gone to Australia to continue his good work there. Three writers who in recent years have done a great deal of hard thinking and much lecturing, Dr. Peter Coffey of Maynooth, Professor Alfred O'Rahilly,[58] and Father E. J. Coyne S.J., have published many articles and pamphlets. They have not yet contributed to Catholic Sociological literature a work of general interest beyond the shores of Ireland.

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[46] *Private Ownership: Its Basis and Equitable Conditions* (Dublin: Gill 1911) by Rev. J. Kelleher. *The Church and Usury. An Essay on Some Historical and Theological aspects of money-lending.* (Dublin: Gill 1914) by Rev. Patrick Cleary. *The Labour Contract* (London: Burns Oates & Washbourne 1936) by Prof. B. F. Shields. This work is thoroughly Catholic in outlook. *The History & Mystery of Banking in Ireland & Elsewhere,* by Patrick Nolan, O.S.B. (Published for the Author by Desclee of Bruges & Paris 1923) and the same *What is a Pound & what is money?* (London: Sands), 1930.

[47] *The Economic History of Ireland in the Seventeenth Century* (Dublin: Maunsell) 1919 *The Economic History of Ireland in the Eighteenth Century.*

[48] *An Essay on Medieval Economic Teaching* pp. 242 (Longmans) 1920; *Agricultural Economics* (London: Longmans), 1929.

[49] London: Burns Oates, 1923.

[50] London: Pitman, 1928, 2 ed. 1930.

[51] Cork: University Press, 1930.

[52] Dublin: Gill, 1932, pp. xxvii + 699.

[53] Dublin: Gill, 1927.

[54] Dublin: Browne & Nolan, 1927.

[55] London: Burns Oates 1920. Still more highly personal and contentious was his *Some Ethical Questions of Peace & War* with special reference to Ireland (London: Burns Oates & Washbourne, 1919, 3 ed. 1920). The book appeared with an Imprimatur and so presumably contains nothing contrary to faith and morals.

I may call attention here to a sociological series that is in course of publication by Cork University Press. Among the issues are *Modern Democracy* by Prof. James Hogan; *Economics & the Worker* by Father Paschal Larkin, O.M.Cap.; and *Reform or Revolution* by Father James O'Mahony, O.M.Cap.

This is the latest of several such series previously published. Among them was the excellent " Social Action Series " edited by Father P. J. Connolly, S.J. and published at the offices of the *Irish Messenger*. It ran to some thirty pamphlets.

Nearly all our best work on educational topics is to be found in the pages of reviews. We had an *Educational Review* which ran from 1907 to 1914.[59] For a time the *Irish Monthly* concerned itself largely with educational matters. Apart from these, articles on education are scattered very sparsely through various reviews of general interest. There is only one writer who has devoted both his life and his pen to education—the present Professor of Education in University College, Dublin, the Rev. T. Corcoran, S.J. He has published a long series of works. His first considerable work was *Studies in the History of Classical Education.*[60] A colleague of his in the National University, Father Henry Browne, S.J., also published works dealing with classical studies—handbooks of Greek and Latin Composition and of Homeric Study and *Our Renaissance*,[61] essays on the reform and revival of classical studies. Such of Father Corcoran's writings as have appeared in book form are intended primarily for his classes in University College. Such are his volumes on the Renaissance humanists and their ideas about education, on class organisation in the sixteenth century, on the educational theories of Plato, Quintilian, and Newman. His other works, and they are perhaps the most important, are concerned with Ireland. So are most of the writings of such authorities as the Most Rev. William J. Walsh, late Archbishop of Dublin, the protagonist of Catholic University education, and Father William Delany, S.J.

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[56] Dublin: St. Vincent de Paul Society. Revised 1929. Also *The Social Teachings of James Connolly* Dublin: C.T.S.I., 1920.

[57] London: Ouseley, Dublin: Browne & Nolan, 1936.

[58] He published some years ago a valuable *Guide to Books for Social Students and Workers.* 84 pp. (Cork: Univ. & Labour Series).

[59] It was edited by Rev. Andrew Murphy of Limerick and on his death discontinued.

I have yet to deal with devotional, ascetical, instructional, and homiletic literature, and with our contribution to Catholic Belles Lettres. Also with a number of Irish writers who do not fit comfortably into any of my categories. I hope in a further article to complete my survey.

Meanwhile there emerges, I think, from what has been said a further fact in extenuation of our relatively meagre contribution. It is this, that when our books are publshed at home they with difficulty achieve circulation abroad and when published abroad they are not recognized as Irish, especially as our surnames often fail to betray or proclaim their owner's country of origin.

STEPHEN J. BROWN, S.J.

Dublin, Ireland.

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[60] Dublin: Educational Co. of Ireland, 1911.

[61] Dublin: Browne & Nolan, 1917.

[TO BE CONTINUED IN OCTOBER NUMBER.]

BIRTH CONTROL CLINICS NEEDED.

THE WORD " contraception " at one time had, and for Catholics still has, an ugly connotation. Prior to the World War many non-Catholics, when writing and preaching against the *sin* of contraception, were using such terms, adjectives, and comparisons that even the most ardent advocates of contraception received little social recognition. So strong was the early non-Catholic opposition against the advocates of contraception that in 1873, the United States Congress passed a federal law, which classified contraceptive literature as pornographic and obscene, and prohibited the use of the United States mail and common carriers engaged in inter-state commerce to handle any material connected with contraception. Prior to the World War nearly three-fourths of the states had laws on their statute books prohibiting the sale and the display of all contraceptive literature and devices.

Following the World War a new name was discovered by the exponents of contraception. A false scare of overpopulation had been created due to the general acceptance of the Malthusian theory by practically all non-Catholic economists and sociologists. This unfounded fear paved the way for the new propaganda launched in this country by Mrs. Sanger. " Birth control " was the new, refined title given to cover the vicious practice of contraception. So successful has been the work of the birth control enthusiasts that opposition to their activities which formerly came from all religious denominations, is now practically limited to Catholic circles. Parlor discussions of birth control are not only no longer tabooed, but " contraceptive devices and drugs together with abortefacient drugs and instruments can now be purchased in drug and department stores as easily as aspirins or pocket handkerchiefs, and they are openly displayed for sale in windows and show cases " is the triumphant, truthful boast of the Birth Controllers.

Since present-day statisticians have demonstrated the falsity of the Malthusian fear of overpopulation the birth control advocates have been forced to seek a new sales-talk program and a new name for birth control. This time they hit upon the idea of " child-spacing ". As Catholics we have no quarrel with them on the possible good reasons for practicing birth limitation, spacing, or birth control. We, however, seriously disagree with the method they advocate, and even claim to be moral, for it is the same method as was used by the contraceptionists and birth controllers.

The alleged reasons necessitating birth limitation and child-spacing can be classified under three general headings: economic, social, and health. The reduction of dependency and poverty is the economic claim. Parents will avoid having more children than they can reasonably support and educate. The alleged social good from practicing birth control is: it reduces prostitution, illegitimacy, venereal diseases; prevents the birth of an " unwanted child "; and makes unnecessary the postponing of early marriages. The health reason, the one being propagandized most at the present time, is that " child-spacing " reduces maternal and infant mortality.

To attain these ends the contraceptionists, birth controllers, child spacers, (choose any name you want), have organized themselves into associations, and leagues that are nationally known. The most widely known of these is " The American Birth Control League," which today operates more than 300 clinics throughout the United States.

In attempting to defend the morality of their case, these people take devilish pleasure in misquoting Catholic authorities to substantiate their arguments that birth control is both necessary and moral. Dr. Sophia Kleegman, to give only one citation, in referring to the book, *The Rhythm*, writes in the journal *Lancet* for November 1935: " Nowhere have I ever seen the cause for birth control put so adequately, so beautifully, and with such complete understanding of every phase of the problem." She quotes from Dr. Latz's work and is careful to remark that he is an outstanding Catholic and that his book has episcopal approbation:

> *Q.* Are married people obliged to bring into the world all the children they can? *A.* First of all we might have a right to expect that the married lives of many couples will be vastly enriched with the values, physical, psychic, and moral, of married life as it was intended by the Creator. Burdens that test human endurance to the utmost limit, and to which all too many succumb, will be lightened. I speak of economic burdens, the burdens of poverty, of inadequate income, of unemployment, which

> makes it impossible for parents to give their children and themselves the food, the clothing, the housing, the education, and the recreation they are entitled to as Children of God. I speak of physiological burdens, the burdens of depleted physical energies and exhausted vitalities resulting from a previous birth or miscarriage, the burden of chronically or temporarily adverse conditions of the heart, the kidneys, or other organs, or of conditions that threaten the life of the mother in case of pregnancy. I refer to psychic burdens, not infrequently more difficult to bear than any I have so far mentioned, burdens of uncontrollable fear, anxiety, irritability, or rebellion against God and His Church for seeming to make demands beyond human nature, beyond power to endure."

Dr. Kleegman then draws an unwarranted and a false conclusion, for she maintains that: " The Catholic Church, therefore, heretofore held up as the most powerful adversary of birth control education, has in reality become one of the clearest and most forceful proponents. The principle has been accepted that family limitation is not only a *Right* but a *Duty* (italics mine), where physiological, psychological, economic or social conditions demand it. The only difference of opinion lies in the choice of method." We appreciate the fact that the good Doctor recognizes that a difference exists, but we regret that she minimizes the difference as one only in the choice of methods. In that difference we have the distinction between sin and no sin. The method of " child limitation " by following the rhythm theory is in itself not a sinful method. We condemn and abhor any method that is unnatural and sinful, although the end intended might be good, for we still hold that a bad means can never be justified by a good end.

In a recent book, *A Catechism on Birth Control,* Most Reverend John F. Noll speaks very frankly on the permissibility of child spacing provided that it is done according to the natural methods of birth control. The Bishop asks the question,

> Has the Catholic Church an official position in relation to the spacing of children? Yes, it permits parents *to settle that matter in their own minds* (italics mine) provided, through mutual agreements, they will abstain from their use of the marital rights during the fertile period. This fertile period is of brief duration, and therefore should not work any great hardships on those who are willing to practice self-control."

THE ECCLESIASTICAL REVIEW (v. 19, 1936) proposed a casus moralis on the application of the Rhythm Theory. Five internationally known theologians agreed that the Rhythm Theory was a recognized legitimate means of control if the existing circumstances deemed it advisable. In support of their opinion they, and so does Bishop Noll in his work, quote the encyclical *Casti Connubii.* Pope Pius XI wrote: " Nor are those considered as acting against nature who in the married state use their right in the proper manner although on account of natural reasons, either of time or of certain defects, new life cannot be brought forth."

In response to the casus moralis the theologians were not quite as " broadminded " as the birth controllers would wish. The theologians were careful to call attention to the fact that a bad intention can make an otherwise good act bad. In brief they state that any intention that would deliberately nullify, without a sufficient grave cause, the primary end of marriage, would make the practice of the Rhythm Theory a bad act. Married people must regard the procreation of children as the principle object of marriage. Consequently, any limitation of children without serious reasons, even when the method employed is good, merits condemnation. On the other hand if sufficient cause is present for limiting children then the use of the rhythm theory cannot be condemned. I again quote the Holy Father: " For in matrimony as well as in the use of matrimonial rights there are also secondary ends, such as mutual love, and the quieting of concupiscence which husband and wife are not forbidden to consider so long as they are subordinated to the primary end and so long as the intrinsic nature of the act is preserved."

So far I have indirectly supported the cause of natural birth control or the rhythm theory by admitting some plausible reasons for putting it into practice. For these reasons I agree with " Birth Controllers "—but part company on the method of birth control. Catholic writers in the past have wasted time and energy in attempting to refute the alleged reasons for practicing birth control, when in truth they could frequently be forced to agree that sufficient cause exists for practicing birth control, but a birth control that is natural, not artificial. Thus our opposition to the " Birth Controllers " is essentially in *the* *methods* they advocate and not against the reason for practicing birth limitation. Artificial birth control is wrong because it is unnatural, and Catholics are positive of this, since an infallible authority, the Vicar of Christ on earth, interpreting Scripture and the natural law, has said it is wrong. Catholic sociologists readily admit, until social justice principles are made operative and a better distribution of wealth is obtained, that poverty is frequently not only a legitimate reason but can be an obligatory reason for child limitation. They admit that reasons of health are sound reasons for child spacing, limitation, and sometimes prevention. But we cannot admit (and I repeat for emphasis), that a good end can ever justify the use of an immoral means, and therefore, any form of artificial and unnatural child spacing or birth limitation is a grave sin.

It is easy to tear down, but difficult to build up. It is easier to criticize but harder to suggest constructive measures. Both are trite sayings, and yet very applicable to the Catholic attitude towards the real problems, which according to their lights are honestly being met by that group who propose a sinful way of birth control as one solution to a difficult and complex problem. To date, Catholics have opposed that group of people by accusing them of depopulating our country, of advocating immoral and sinful practices, while doing nothing in a positive and constructive manner to meet the reasons why birth control might be necessary and obligatory. Pope Pius XI, as already pointed out, and Catholic theologians admit, that a natural form of birth control *might under given conditions* be not only justifiable but even demanded. Consequently we are not good debaters when we are content to tear apart the birth controllers on their methods of frustrating birth unless we demonstrate how the rhythm theory, a non-sinful method, can be made to operate. In the past our advice to married couples who for one reason or another are faced with the need of practicing birth limitation has been negligent, insincere, and worthy of criticism, even when it comes from our birth control adversaries. For the purpose of clarity consider the cases of Mr. X and Mr. S:

Mr. X.

A pillar of the Church, a trustee, and a weekly communicant, has been married one year. His wife's first baby was a miscar-

> riage. A Catholic doctor has informed X that if his wife should again become pregnant her child would not be born alive and her own life would be in jeopardy. " You should not become pregnant," the doctor tells her.
>
> *Mr. S.*
>
> S is the father of six children. For the past six months he has been on relief, he has lost his home, the doctor's bill is still unpaid, his credit is no longer good. " If I have another child," he tells both the confessor and the social worker, " I don't know how I will be able to take care of it. I pray, word hard, and want to work oftener and harder. I want to be good but I don't want any more children although I would not give up any of the six I now have."

Thousands of such cases exist here in the United States. In aiding their clients in similar circumstances the birth controllers have an easy solution when they hand out contraceptive devices. Our Catholic people on the other hand are told in an offhand manner both by priests and Catholic social workers that they cannot practice birth control, and then they are given a " pep talk " about the virtues of mortification. Some of our people have been told to ignore the advice of the doctors and place their trust in a " Provident God," while others have been given that profound and enlightening advice " to pray and ask aid to bear the cross ". In the above remarks the writer does not intend to be blasphemous by denying the Providence of God, the value of mortification, or the need of prayers, but he does consider the above solutions as useless, futile, and worthless advice for people who are not well grounded in their religion. It is not meeting their problem, for the solution, rather than being easy, is in reality too hard for them to receive and as a consequence they become recidivists. One also wonders if it might not be a sin of presumption to rely on supernatural assistance when natural assistance is at hand, as it is in the form of the rhythm theory. Some priests and social workers would advise the use of the rhythm theory in the solution of the above cases (hoping while they speak that it will work). Then too there are many who never mention the theory to their clients, either believing that it does not work, or because of a valid reason the penitent lacks the education to apply it.

To fight the birth controller and at the same time to be a good debater by meeting the birth controllers squarely on their own grounds, in addition to aiding our Catholic people who are confronted with birth control problems due to economic or health reasons, and desire to avoid sin in the solution of their problems, I advocate the establishment of Catholic Medical Bureaus (they might be called " Catholic Birth Control Clinics " or " Rhythm Information Centers "). Such a center would give not only information and advice, based on sound Catholic moral principles about birth limitations and preventions, but also, and an equally important factor, would serve as a center where information and advice regarding conception could be obtained. The establishment of this type of service for our people seems almost imperative. Our Catholic people because they have birth limitation problems are talking birth control and in some cases practicing, and visiting birth control clinics, besides reading their literature. We Catholics can no longer be content to sit back in our armchairs and criticize, and to stand in our pulpits and merely condemn the methods of practicing birth control when we are forced to admit its possible need and advisability. We have a solution in the rhythm theory but we must make its use scientific and at the same time its practice known and medically available to our people.

The author of the rhythm theory states " that a physician should be consulted in the application of the theory ". Because this admonition has been ignored and since the theory has been severely criticized in lay, not medical, circles, little attention has been given to the practice and development of the theory by social workers and priests. Then, too, not many of our Catholic physicians are sufficiently skilled in the principles of the rhythm theory to qualify themselves as specialists. Help, guidance, advice as we have seen are needed for the successful application of the theory. To obtain this service and to make it available, a Catholic " Natural Birth Control Center " is needed. The vast majority—seventy per cent of our population—belong to the economic group which is willing " to take a chance " before spending hard-earned dollars for mere medical consultation services. There is also the group, and their number is about one-sixth of our population, who have not the necessary money for any consultation fees. The establishment of a " Natural Birth

Control Center" would foster not only the development of the theory itself, but would develop specialists in whom both priest and people would have trust and confidence.

Mankind as a whole is naturally good and when there is a choice of using a good means in preference to sinful means, the same ends being attained, people will choose the good over evil. In the rhythm theory we have an honest means, yet for all practical purposes its use is available only to the upper economic group who alone can afford mere consultative visits to the physician. The establishment of a clinic would not only be a boon to the general Catholic population but it would aid the confessor and the social worker in handling their most difficult cases.

The establishment of the "Natural Birth Control Centers" under Catholic auspices would perform not only a much needed service but at the same time would constitute an excellent refutation, honest, direct opposition, and constructive criticism against the Contraceptionists and Birth Controllers. They would have no reason to advocate the unnatural when a natural means is available. Thus far it is not available and as a consequence we are waging a losing battle. Catholic personnel on the staff could be careful to prevent their clients from losing sight of the primary end of marriage. As long as this primary end of marriage is not lost sight of, the establishment of a Catholic birth control clinic seems imperative, for when the primary end of marriage needs to be postponed, then the secondary ends of marriage, mutual love and a remedy for concupiscence can be made attainable without the commission of a sin as has been stated by the Holy Father in the encyclical already quoted.

To a possible argument that the rhythm theory works at best in only 70% of cases I would respond, first, that a specialist in the theory could identify the 70% and so advise them that they are safe in using the theory. Secondly, I would point out that no artificial method of birth control is 100% safe, figures from 50% to 80% are usually given. Dr. James T. Nix of Louisiana State University Medical School in a private conversation gave 70% as his estimate for success in the use of the rhythm theory and he blamed the 30% failure to the ignorance and uncooperativeness of married couples with the principles of the theory itself, and not because of a failure of the theory. Another doctor claims that he does not know of a single case when the theory itself failed. If the birth controllers have felt a need to establish clinics to diffuse artificial birth control information how much more important is our need for a center where information can be had on natural birth control.

Dr. Nix in a paper read at the National Conference of Catholic Charities offered the rhythm theory as a solution to the problem of sterilization. In his paper as reported in " Catholic Charities Review " he claimed that " women with irregular menstrual cycles can with the aid of their physicians determine their fertile periods, and women with decided irregularities can often be so treated that their cycles become regular." So the clinic can also be of service in the solution of another problem, the problem of sterilization.

The author has not outlined a possible set-up for his center. He does feel that the clinics should be a part of the diocesan charity program or possibly tied in with a Catholic maternity guild. In conclusion he wishes to point out that such a center should also serve as a place of information and assistance for poor maternity cases. One of the arguments frequently advocated for birth control is the high cost of having a child. This argument has been overworked and needs to be de-emphasized by emphasizing how little it costs to have such a treasure as a child and the privilege proper to parents to make Christ grow and increase in his *Mystical Body*. The clinics would help needy persons to have children at a safe low-cost price which should not exceed $50 instead of the present $150 as is stated by those who try to scare people into practicing birth control.

JOHN O'CONNELL, C.S.C.

Notre Dame, Ind.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

DECRETUM: DE BENEDICTIONE PAPALI OPE RADIOPHONICA ACCEPTA

Iam pridem multisque ex partibus supplices ad Sanctam Sedem libelli pervenerunt, per quos postulabatur ut qui Apostolica Benedictione a Summo Pontifice Urbi et Orbi sollemnibus occasionibus impertita una cum plenissima admissorum venia praesentes frui nequirent, possent tamen plenariam Indulgentiam adipisci, si ope radiophonica eamdem Benedictionem pia devotaque mente acciperent.

Iamvero, re mature studioseque perpensa, infra scriptus Cardinalis Paenitentiarius Maior, in Audientia die 10 currentis mensis et anni habita, causam eiusmodi Beatissimo Patri decernendam proposuit. Augustus Pontifex vero, relatione audita ab eodem Cardinali facta, ac valde percupiens ut ea, quae progrediens aetas per humanarum disciplinarum studia invexerit, saluti animarum procurandae inserviant, decernere ac statuere dignatus est ut cum praesentes tum ii qui quovis spatio absentes, ope tamen radiophonica, Benedictionem a Summo Pontifice Urbi et Orbi impertitam pie devoteque accipiant, plenariam Indulgentiam, suetis conditionibus, lucrari possint.

Mandavit autem Sanctitas Sua ut praesens Decretum publici iuris fieret.

Contrariis quibuslibet non obstantibus, peculiari etiam mentione dignis.

Datum Romae, ex aedibus S. Paenitentiariae, die 15 Iunii 1939.

L. CARD. LAURI, *Paenitentiarius Maior*

L. * S.

S. LUZIO, *Regens.*

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Protonotary Apostolic ad instar participantium:

10 May, 1939: Monsignor Raymond R. Noll of the Diocese of Indianapolis.

Domestic Prelates of His Holiness:

14 March: Monsignors Jeremiah F. Minihan, Edward G. Murray, Richard J. Cushing and William J. Casey of the Archdiocese of Boston.

12 May: Monsignors Peter Killian and John Becher of the Diocese of Indianapolis.

16 May: Monsignors August Heimes and Bernard Galvin of the Diocese of Grand Island; Monsignors George J. Donnelly, John P. J. Spencer, Francis A. Pudlowski, James P. Murray and Otto Siesener of the Archdiocese of St. Louis.

17 May: Monsignor Joseph McGucken of the Archdiocese of Los Angeles; Monsignor Lawrence Forristal of the Diocese of San Diego.

Privy Chamberlains Supernumerary of His Holiness:

27 April: Monsignor Michael E. Dolan of the Diocese of Grand Island.

4 May: Monsignor Mark K. Carroll and Leo J. Steck of the Archdiocese of St. Louis.

6 May: Monsignor Henry F. Dugan, J.C.D. of the Diocese of Indianapolis.

17 May: Monsignor Joseph Falcon of the Diocese of Concordia; Monsignors Romano Atkielski, John J. Clark, Joseph F. Kroha, Matthew McEvoy and John Mikolajczak of the Archdiocese of Milwaukee; Monsignors M. J. Gruenewald and J. J. Fallon of the Diocese of Belleville; Monsignors Martin C. Keating and Michael O'Halloran of the Archdiocese of Los Angeles; Monsignor Lambert A. Hoch of the Diocese of Sioux Falls; Monsignor J. D. Conway of the Diocese of Davenport; Monsignor Egisto Tozzi of the Archdiocese of San Francisco; Monsignors F. J. Manns and L. G. Shehan of the Archdiocese of Baltimore.

24 May: Monsignor John P. Cody of the Archdiocese of St. Louis.

1 June: Monsignor Leo F. Dworschak of the Diocese of Fargo.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

IN UMBRA NOMINIS.

Only the graveyard remains where once the parish chapel stood, for when the saw-mill departed the town vanished like shifted scenery. Proud was the day when a new shepherd arrived at the chapel gate, adorned with a degree in divinity. That first Sunday he introduced himself by name and honor, and boasted that his academic laud was no *causa honoris.* " You must always address me as Doctor," said he. It wasn't easy at first to call him Doctor. The venerable title of Father slipped like honey on our tongue. Soon there arose division among the village rubricians, whether we should " doctor " him when confessing our sins. The Doctor was a powerful speaker whose patriotic orations won applause from cold " Yankees " after the parade. He filled us with awe when he preached from the predella: always preintoning announcements, and exhortations to virtue with sonorous personality: " I, Doctor Hooligan, warn you my brethren "—of so and so. In time some irreverent wag spoke of his reverence as " The Eye Doctor ".

That may account for personal prejudice against the personal pronoun in oratory or literature; even in memoirs its constant repetition brings blood to the eye. Among presidents, Grover Cleveland used it sparingly in state papers, more so than many of his predecessors: while one of his successors was not so successful in eliminating his Ego. It's a word that annoys even from the mouth of dictators.

Personal opinions, like personal pronouns, create antagonism until they evoke popular appeal. Frequent insistence may win acceptance or tolerance. Courage is needed to venture new notions to a satisfied age. More bravery than wisdom is evidenced in advocating opinions which have been tested and discarded; which is generally true when changes are urged that are based largely on sentiment.

Sentiment lacking sense is sugar-coated nonsense—joy in the throats of crooners. Sane sentiment may escape the mild insanity of culture when the motive is historic and not hysteric. For awhile people smiled at the hot-bed of war hysteria. To force-feed the historic is no saner than to swallow the prehistoric. Facts long lodged in the wilderness get lost in the march of time.

Revolution in thought travels faster than geographic discovery; territorial boundaries have altered maps overnight; names long remembered were erased for older forms or newer style. So it happened in Soviet Russia whose revolution aimed at changing the face of the earth; so it happened in America during the War that sought to fit on all faces the mask of democracy. Over in Ontario, the town of Berlin which sounded German, like Kaiser, was changed to Kitchener; in our land of the free, Bavarian Sauerkraut was unveiled as " Liberty Cabbage ".

Place names got their sign-posts from pioneers who dipped their brush in the paint-pot of nostalgia. The Huguenots remembered La Rochelle; who is responsible for Hoboken? As pioneers were ousted by later adventurers, new names were in vogue: New Amsterdam was renamed New York, and Rensselaerwyck was anglicized to Albany. Pious names appeared under French banners and Spanish occupation. One can recite a short litany of Franciscan favorite saints while motoring along El Camino Real, and a longer litany of the blessed when flying over French Canada. Canada crowded out New France, as Montreal dispossessed Ville Maria.

The saints never had much chance in New York State. While the Finger Lakes hold memories of Iroquois, up-state dwellers thumbed ancient classics to label their local habitations, and turned to the Old Testament to name their sons and daughters. Homer, Scipio, Carthage, Ithaca, and Syracuse were cultural gardens wherein blossomed Amos, Ezra, Joshua, Abigail, Delilah, and Susan. Strange that Rome escaped the blight of " no Popery ".

Thirty years ago a sentiment arose to change Lake George to the name its discoverer gave it. In an enthusiastic session the

New York State Historical Association framed a resolution to turn back the clock of history and name the famous waters: "Lake of the Holy Sacrament". That historical resolution got no farther than the archives. Down those years, from time to time, some enthusiast at parochial agapes adopted the desire as text for elocution. Innocuous speeches are safe diet at church banquets, and at desert *compliments aux confitures*. No one took the orator seriously, so no protesting voice outside cried: "No Popery"! Lately a voice over the radio volunteered the wisdom that the cost of Father Jogues Memorial were better spent in changing the Lake's name to "Blessed Sacrament". Such sentiment ignores statistics.

Near Lake George a town got tired of being called "Sandy Hill," and switched to Hudson Falls. The bother was worth the burial, and local historians shed no tears. Objection to George is no Anglo-phobia. The other day his namesake and successor was welcomed here regally. It matters not that Parkman called George II a "dull Hanoverian king," or that General Johnson who wished to honor the lake and his Majesty, was an Irishman seeking court favor. It was not the first time that the Irish played up to royalty. English Protestantism like Dutch Calvinism, hated the French and their Catholicity. The French returned the compliment fortissimo. Cooper's phobia coined a new name for the lake; readers of his Mohicans were satisfied when "Horicon" was gilded on a steamboat paddle-box, welcomed at all docks from Caldwell to Baldwin.

A national Catholic weekly reaches a larger audience than any banquet orator. An editor's opinions are his personal wares. Two days before the unveiling of the Father Jogues Memorial there appeared in a paper of distinction this untimely declaration: "One more legislative enactment is required: the change of the name of Lake George to the name originally given by St. Isaac, the Lake of the Blessed Sacrament; or the change to the name of the discoverer, Lake Jogues." [1]

The alternative presents a difficulty other than historic. How will people pronounce it? Listen to the tourists in California pronouncing the Spanish La Jolla! Who but French Canadians can correctly say Père Jogues. It's not like Marquette. Even for names there is a *jus et norma loquendi*. At any rate Jogues was too humble to give the lake his family name, as John Bourdon his fellow ambassador, and surveyor, was too sincere to claim the mountains.

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[1] *America*, p. 266, 1 July, 1939.

As was well said at the dedication of the Jogues monument by Judge Crane in his address: " The Lake's old name lingers in spite of many changes." It lingers in pages from the pens of men, it lingers in memory with true sentiment, it lingers like a shadow of the past over waters and their guarding hills. It will persevere in stone. All that is finer than maps and charts, time-tables and bus schedules, and post-office rubber stamps.

If zeal for the historic advocates a change, the past may well lay claim to " Andiatorocte," as the Iroquois called the mountain waters, silver pathway for their canoes. Possibly they were its first discoverers, a finding that must trail back to prehistoric times. Any pious sentiment for change today must run counter to local sentiment and vocal opposition. Lake George voters will veto any change; theirs is the sentiment: " The name has been here nearly two hundred years. Let well enough alone!"

During a recent Catholic convention a voice was lifted in favor of more American saints. We do not know those we now possess. A few have heard of Isaac Jogues; who has heard of his heroic companions of the wilderness, martyrs for the Faith: René Goupil and John Lalande? Not by miracles alone do saints find favor in our eyes; not by petitions for small gain do we best honor them. The saints are set up before us more as examples of life than as shrines for candles. The needed lesson from their deeds is the victory that staunch faith brings.

PETER MORAN, C.S.P.

New York City.

PROFESSION UNDER A SUPERIORESS HOLDING OFFICE INVALIDLY.

Qu. According to a decision of the Sacred Congregation for Religious, March 9, 1920, a superioress cannot be elected for a third successive term of office without the consent of the Holy See. This ruling applies to papal institutes, unless the particular constitutions provide otherwise. It must apply to diocesan institutes, as their constitutions may contain nothing contrary to the common law or decisions of the Holy See. The ruling holds good even in the case of the foundress of a religious institute.

If, then, a superioress holds office for a third successive term without having obtained a papal indult she holds office invalidly and all her official acts are invalid.

Does this affect the validity of the professions made during her invalid tenure of office? If the ordinary's name is not mentioned in the profession formula, there is no competent superior to receive the profession and the profession is invalid. Even if the ordinary's name is mentioned the profession seems to be invalid for the following reason. The right to admit postulants belongs to the superior, unless the constitutions rule otherwise. If they do not rule otherwise, the admission of the postulant is invalid. According to canon 543, the superior is obliged to take the vote of her Council or Chapter before admitting a postulant or a novice, or a Sister to profession of perpetual vows. But holding her office invalidly she cannot validly convoke Chapter or Council and these cannot take valid action without the superior.

Are the professions valid, if they are made under a superior who is not a superior?

Resp. The circular letter of the Congregation of Religious of 9 March, 1920,[1] to which our inquirer refers, introduced no change in canon 505 or in the constitutions of any religious congregation of sisters.[2] It calls attention to the mind of the Church that according to canon 505 the term of office of the highest [3] superioress should be temporary. It is true—the letter continues—that the constitutions of many religious congregations admit reëlection for a third successive term, provided that (a) she receives a two-thirds majority of the votes cast, and that (b) her reëlection is confirmed by the Holy See.[4]

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[1] *Acta Apostolicae Sedis,* XII (1920), 365-367; ECCLESIASTICAL REVIEW. LXIII (1920), 498-500; T. L. Bouscaren, *Canon Law Digest* (vol. I).

[2] The letter did renew the constitution of Gregory XIII, *Exposcit debitum,* 1 January, 1583—*Bullarium Romanum,* ed. Taurinense, VIII, 404. But this concerns only the election of abbesses and superioresses in monasteries of nuns in Italy and the adjacent islands. Cf. P. Maroto, "Annotationes", *Commentarium pro Religiosis,* 11 (1921), 6-7.

[3] In some congregations the provincial superioresses admit to the novitiate and to profession, and perhaps their tenure of office may suffer from the same defects as that of general superioresses. In that case the conclusions regarding the provincial superioresses will as a rule be the same as are here set forth regarding general superioresses. It is necessary, however, to bear in mind that the ultimate conclusion must be based on the constitutions of each institute.

[4] The above is based on the more usual provision that the term of office of the highest superioress is for six years. Some constitutions fix the term at twelve years,

These provisions of the constitutions the Sacred Congregation explains to the effect: (1) that they establish a canonical impediment to the individual's reëlection for a third consecutive term; (2) that such a choice is properly not an "election," but a "postulation"; (3) that the "confirmation" by the Holy See is rather an "admission" of the one postulated, which according to canon 181 § 1 implies that the Holy See dispenses the one postulated from the canonical impediment to reëlection and then she is authorized to enter upon the office for the new term.

In conformity with its practice when dispensing, the Church does not admit postulation except for a grave cause. Ordinarily the only serious reason for admitting one postulated is neither the desire of the electors nor the fitness of the individual to fill the office, but the needs of the institute, because of the lack of other competent candidates ("ex defectu idoneae personae"). Whence a scarcity of available candidates may arise is not determined, because it may vary, e. g. one able to restore religious discipline, or promote the external works of the institute, or a capable financial administrator. As the Sacred Congregation states, a scarcity of suitable candidates may be more frequent when the number of religious in the institute is small.

The letter of the Sacred Congregation does not, however, prescribe that the above provision must be read into the constitutions of a congregation which do not limit the eligibility of any sister to the office of general superioress to two immediately succeeding terms of six years. On the contrary, if the constitutions of any congregations permit reëlection without restriction, they undergo no change merely in view of this letter; neither does it modify those constitutions which provide for the election of a general superioress for life. On the contrary, the letter refers only to institutes whose constitutions restrict a religious to two immediately successive terms of six years,[5]

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with the further provision that for reëlecting a general superioress to a second immediately successive term a two-thirds' majority and confirmation by the Holy See is necessary. Cf. *Normae secundum quas S. Congr. Episcoporum et Regularium procedere solet in approbandis novis institutis votorum simplicium*, 28 Junii 1901, nos. 235-236. For such congregations the provisions of the letter of the Sacred Congregation for Religious will apply also for the reëlection of the general superioress for a second immediately succeeding term. Cf. Maroto, *ibidem*.

[5] Or also to one term of twelve years. Cf. P. Maroto, "Annotationes," *Commentarium pro Religiosis*, II (1921), 3-8; A. Larraona, "Commentarium Codicis," *op. cit.*, VII (1926), 298.

or contain no provision in this regard. Under the latter supposition the general provision of canon 505 that all major superiors must be temporary (*Superiores maiores sint temporarii*) must prevail, since the constitutions make no contrary provision.[6] If, however, constitutions already approved expressly permit the highest superioress to hold office for her lifetime or for an indefinite number of immediately successive terms, they are not affected by canon 505, which expressly allows such an exception; neither does the letter of the Sacred Congregation for Religious place any restriction in such a case.

As our inquirer states, that regulation of canon 505 and that of the letter of the Sacred Congregation for Religious forbids also that the foundress of a religious hold the office of highest superioress for life or beyond the terms allotted for any general superioress. This was declared by the Sacred Congregation, 6 March, 1922.[7] According to this declaration, if the constitutions do not provide for an unlimited term of office for the general superioress, even the foundress cannot be reëlected for a third term (or even for a second term of twelve years) without papal dispensation. This dispensation must be obtained from the Holy See not only in the case of congregations already approved by the Holy See, but also if the institute is still only diocesan. This dispensation is not from the constitutions even of a diocesan congregation, but from the general law laid down in canon 505.[8]

With this premised, it is now in order to examine the several points raised by our inquirer. In congregations in which the constitutions do not expressly permit the reëlection of the highest superioress for a third immediately successive term, such an election without an apostolic indult would be invalid and the sister thus elected would not be validly constituted superioress and would not enjoy any authority of a religious superioress. This is evident from the above mentioned circular letter of the

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[6] Cf. F. Schönsteiner, *Grundriss des Ordensrechtes* (Vienna: L. Auer, 1930), p. 121; L. Fanfani, *De Iure Religiosorum* (2 ed., Turin: Marietti, 1925), n. 49; Maroto, "Annotationes", *Commentarium pro Religiosis*, II (1921), 4-6; Larraona, "Commentarium Codicis", *Commentarium pro Religiosis*, VII (1926), 299.

[7] *Acta Apostolicae Sedis*, XIV (1929), 165-166; Ecclesiastical Review, LXVI (1922), 609; in English: Bouscaren, *op. cit.*, I, 275.

[8] Cf. P. Maroto, "Annotationes", *Commentarium pro Religiosis*, III (1922), 100: T. Schäfer, *De Religiosis*, (2. ed. Munster, i. W.: Aschendorff, 1931), n. 117.

Sacred Congregation for Religious of 9 March, 1920, which designates this impediment a disability and incapacity (*inhabilitas*) to obtain the office of general superioress for another term; and which calls attention to the necessity of awaiting the Holy See's admission of the one postulated.[9]

In congregations, therefore, whose constitutions do not provide for the reëlection of the general superioress for any number of successive terms without papal confirmation, the reëlection or rather the postulation of the same sister for a third consecutive term as general superioress without a two-thirds majority and without papal confirmation is invalid, as is also her installation.

From her invalidly holding the office of general superioress it follows that all her acts are likewise invalid. Among these perhaps the most important are those concerning the admission of postulants to the novitiate, of novices to first profession and of those temporarily professed to perpetual vows. Yet, as our inquirer points out, all these acts are invalid. The canons entrust these matters to the superioress determined in the constitutions. It is true that for these acts she needs the consent or the advice of her council. But one and all are entrusted to the general superioress: if she is invalidly constituted, her acts will be invalid, no matter whether or not the council has been duly heard.

This conclusion holds even for the case where the local ordinary personally or through a delegate " presides " at the investiture and profession. Canon 543 refers, not to the ceremony of investiture and profession, but to the decision whether a candidate is to be admitted to the novitiate and to profession, and this decision rests with the general superioress and her council to the exclusion of the local ordinary, even if the institute is merely diocesan.

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[9] " . . . Quod (i. e., the submission of the postulation to the Sacred Congregation and the latter's investigation of the reasons for it) sane non modicum tempus requirit et certum incommodum affert Capitularibus, quae responsum expectare debent antequam ad ulteriora procedere possint."—*Acta Apostolicae Sedis*, XII (1020), 366. This was expressed in very clear terms by the Sacred Congregation of Bishops and Regulars in its *Normae* (1901), n. 238: " Manifestum est, superiorissam reelectam et a Sacra Congregatione confirmandam, non posse in munus immitti et possessionem eius capere, antequam confirmationem obtinuerit." Cf. Schönsteiner, *op. cit.*, p. 122-123; S. Goyeneche, *Iuris Canonici Summa principia* (Romae: Tip. Pol. " Cuore di Maria ", 1938), p. 37, footnote 30; Fanfani, *op. cit.*, n. 49.

Moreover, even if in accordance with the formula of profession prescribed in the constitutions the bishop's name is mentioned, that in itself will not rectify the defect of authority of the Sister invalidly introduced into the office of general superioress. If, as is frequently the case, the formula of profession mentions both the officiating prelate and the superioress, in conformity with canon 572 § 1 no. 6 the profession is in reality received by the superioress. If on the other hand only the local ordinary is mentioned in the formula of profession, he receives the profession as being authorized by the constitutions.[10] However, even in this event the decision to admit a candidate to profession must have been made by the general superioress with the consent or advice of her council in accordance with canon 572 § 1 n. 2. Now on the supposition that the general superioress holds office invalidly, her action would also be invalid; and the fact that the local ordinary in conformity with the constitutions received the profession would not heal the defect. While the above-mentioned declaration of the Pontifical Commission refers directly to congregations approved by the Holy See, the same would apply to diocesan institutes. Canon 572 § 1 nos. 2 and 6 applies to all religious institutes, whether of pontifical or of diocesan right, and cannot be overruled except by authority of the Holy See.

It may be objected that perhaps canon 209 could be invoked to supply owing to common error whatever authority is necessary. Authors discussing canon 1094 and 1095 take the view, although assistance at marriage is not an act of jurisdiction, nevertheless canon 209 will in the case of common error extend the necessary authorization to a pastor who has not validly obtained possession of the parish. The present writer has not found any author who either explicitly or implicitly applies canon 209 to a case such as is under consideration. Two treat of canon 209 in a manner that excludes its application to supplying authority to one who by law does not enjoy ecclesiastical jurisdiction, but only dominative authority and who *de facto* has not validly obtained that power. They would indeed extend canon 209 to acts which are not properly jurisdictional, but only if the power to perform the act flows from jurisdiction or rather from an office to which jurisdiction is attached.[11] Since a superioress of a religious congregation does not enjoy ecclesiastical jurisdiction, canon 209 cannot be invoked to supply for a defect in her possession of office, unless the Holy See should issue an extensive interpretation of that canon.

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[10] Cf. Pontificia Commissio ad Codicis Canones Authentice Interpretandos, 1 Martii 1921, ad III, 2°—*Acta Apostolicae Sedis,* XIII (1921), 178; ECCLESIASTICAL REVIEW, LXIV (1921), 604; Bouscaren, *op. cit.*, I, 306.

It follows therefore that, if a general superioress has been invalidly reëlected and installed, her acts are invalid; that in particular those admitted by her to the novitiate or to profession are not validly admitted to either and that of their novitiate and profession are invalid.

At this point the present writer feels constrained to warn against hasty action. It is certainly not within the province of any priest (chaplain, retreat-master, spiritual director, and the like) boldly to proclaim to the Sisters the invalidity of their profession. What appears to them certainly invalid may already have been rectified in any one of the several ways possible. It would rather be in order that the local ordinary take appropriate steps. Moreover it may be a question of prudence whether to inform the sisters at all of the state of affairs—very likely to their no little consternation—or whether it will not be better that the local ordinary without the knowledge of the sisters lay the whole matter before the Holy See which will readily grant a *sanatio in radice* without the necessity of informing the sisters of the juridical state of affairs.

While the Holy See, when granting a radical sanation, will ordinarily require that the religious whose vows are to be convalidated accept the papal indult and renew profession, nevertheless in exceptional cases (especially if the profession of numerous religious of an institute is to be convalidated, and if great confusion and disquietude would likely be caused were the invalidity of their profession made known the Holy See will grant a radical sanation without the obligation of informing the individual religious or even the religious superiors.

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[11] " 4. In praedictis casibus *jurisdictio* suppletur. Idem asseri potest de potestate non stricte jurisdictionali, sed quae ex jurisdictione derivat. Sic assistendo matrimoniis, parochus agit non qua jurisdictionem habens, sed qua testis qualificatus. Sed assistentia illa, quia possessioni alicujus officii adnectitur, derivat ex jurisdictione. . . ."—Claeys Bouuaert et G. Simenon, *Manuale Juris Canonici* (4 ed., Ghent-Liege, 1934), I, n. 363. Speaking of canon 209 in relation to assistance at marriage A. Toso says: " 3. . . . quaedam sunt in antecessum diligenter consideranda, scilicet: . . . c) Ecclesiam non supplere nisi iurisdictionem, nempe potestatem legiferam, iudiciariam vel coactivam, sive propriam sive vicariam, sive ordinariam sive delegatam, sive voluntariam sive contentiosam, sive in foro externo sive in foro interno. Nihil aliud, excepto casu quo agitur de aliquo actu non iurisdictionali, qui et ab officio iurisdictione (saltem in foro interno) praedito procedat, et, ut sit validus, eiusdem officii participationem requirat, ut ex. gr. est actus adsistendi matrimoniis, qui sine Ordinarii loci aut parochi interventu irritus est: tunc enim *accessorium sequitur principale,* nam in errore communi Ecclesia *omnia supplet,* quae ad validitatem huiusmodi *officiorum* exercitationem spectant."—" Jurisdictio quando ab Ecclesia suppleatur ", *Jus Pontificium,* XVII (1937), 100.

A BEAUTIFUL ORIENTAL SERVICE.

One of the greatest Byzantine feasts of the year is that of the Exaltation of the Holy Cross. It is a holiday of obligation, and is celebrated in September with very special beautiful services. It was the privilege of the writer to witness these ceremonies at the Ruthenian Redemptorist Church in Lwów, in the heart of the Polish Ukraine.

On the evening before the feast, Solemn Vespers were sung and the adoration of the Holy Cross took place. The church, though beautiful, is quite small; yet hundreds of devout Ukrainian Catholics crowded into it for the services, in which they took an active, vocal, understanding part—with a zest, a devotion, a disregard for time, space, and convenience simply amazing. . . . Old men whose furious mustachios belied their gentle, religious characters; old women wearing shawls and embroidered kerchiefs, their faces lined with the cares of years of poverty and suffering. Strong, middle-aged peasants; well dressed young men and women; pretty, serious children in the company of their grandparents, learning in their tender years to stand patiently through long hours of Oriental services, to make the numerous crosses, to bow reverently toward the altar.

The lamps before the icons were burning mysteriously, casting their soft glow upon the images on the great screen [1] separating the sanctuary from the people. One after another, devout worshippers entered the church, advanced to the icon-table resting before the center doors of the iconostasis, crossed themselves three times, made the profound bow that is the Byzantine equivalent of our genuflexion, kissed the icons on the table, repeated the crosses and bow, and stepped back into the ever-growing congregation. Indistinctly through the grille-work in the center doors, the brother sacristan could be seen lighting the candles. An air of hushed expectancy hung over the people.

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[1] This image-screen is called the "iconostasis" (eikonóstasis).

Services began with the singing of Vespers. A fair young man with a fine strong tenor voice led the singing, assisted by two chanters. The people joined in on all the doxologies and refrain-verses they knew, especially those great, oft-recurring prayers so dear to the Byzantines, like the Trisagion, the Pater Noster, the minor litanies. With remarkable precision and ease they harmonized the chants, peace and patience and joy stamped upon their faces. The celebrant, a young Ukrainian Redemptorist, clad in purple stole and phainolion [2] over his habit, performed the ceremonies—now standing at the altar, now marching in procession around it, now praying before the doors of the iconostasis, while his assistants carried lighted candles, and clouds of fragrant incense rolled majestically up to heaven.

Repeatedly the beautiful antiphon of the Cross was devoutly sung, its text so characteristically Oriental in its constant joyful remembrance of the triumph of Easter—" Krestu tvoyemu poklanyayemsya Vladeko, i svatoye Voskresenie tvoye slavim! " —" We bow low before Thy Cross, O Master, and we exalt Thy Resurrection! "

Psalms, hymns, litanies, orations, processions, incensations, profound bows followed one another in tireless, gorgeous pageantry and prayer, and Vespers were finally concluded with the festive blessing of bread, oil, wine and grain. Then began the solemn ceremonies of the Adoration of the Cross.

The celebrant carried to the altar a beautiful metal crucifix, about one foot long, its base decorated with evergreens and a red and gold cloth to hide the priest's hand while he held it—the evergreens, as laurels of victory testifying to the never-forgotten triumph of Christ's death; the rich cloth covering the hands, to show the reverence with which we are to touch so sacred an object. The cross was laid gently on the altar to the accompaniment of touching song and fragrant incense. Then the celebrant picked it up and holding it before his face, marched around the altar and out of the sanctuary in solemn procession, his assistants carrying lighted candles and incense. Arrived at the icon-table before the central doors of the iconostasis, he laid it reverently on the table and stood before it in prayer. Then the real ceremonies of adoration began.

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[2] The rather cope-like Slav-Byzantine chasuble.

Taking the cross slowly into his covered hands, the priest solemnly raised it in blessing before him, and then holding it reverently before his face, he began to bend over, bowing down farther and farther until his face seemed to be only about a foot from the floor—the people meantime doing the same, and chanting repeatedly on continually lower notes the great Eastern cry for mercy—" Hospody pomiluj "—Lord have mercy! When the young and remarkably supple priest who was celebrant could bow no lower, he began slowly to rise up again, the chant meantime rising in pitch until he was standing up straight once more. The celebrant then sang a prayer and proceeded to the next of the four sides of the table, repeating the identical ceremony, whilst one of the assistants kept swinging the thurible before the cross, and all the people, singing reverently, bowed low together.

Four times this touching scene was enacted, the priest moving around the table, facing " the four corners of the globe " and blessing them all with the saving Cross of Christ—while the hundreds of Ukrainian Catholics in the church bowed down low in awe and love before their glorious Redeemer. Then the Cross was laid on a pillow on the icon-table, where it remained to receive the warm kisses of the people throughout the feast.

It would be hard to imagine a more profound or a more impressive service of adoration; yet that is exactly what followed. To the accompaniment once more of poignantly beautiful chanting, priest and people got down on their knees before the Cross, and, in profound adoration, bowed their foreheads down to the ground. They rose, the celebrant sang, and the ceremony was repeated for the second time, for the third time. It was indescribably moving and impressive. Three times the whole congregation, priest and people, young and old, knelt prostrate before the Holy Cross of their Saviour. One could almost feel the vibrant faith and love of that devotion, and the author of these lines gladly confesses that he felt swept to the ground with them in the mighty tide of their adoration. After the third prostration, the priest returned to the altar, sang the concluding prayers, closed the doors of the iconostasis, and the adoration service was over.

Then, still vested in purple stole and chasuble, the priest came out through the left door of the iconostasis and took up his place beside the icon-table. One by one the faithful passed in front of him to receive the ceremonial anointing with blessed oil on the forehead—a favorite Oriental sacramental. The priest dipped a glass applicator into the small cruet of oil he had blessed at Vespers, and made a cross on each one's forehead, saying: "Christos posryedi nas; yest i budyet!"—"Christ (is) among us; He is (now) and will be (forever)!" Each one then kissed the cross, reverently took a piece of the blessed bread, and quietly went home—his heart singing within him, his head in the clouds. . . . His soul was prepared for the great feast on the morrow.

* * *

No doubt our own Latin rites are very beautiful, and admirably suited to Western minds and needs. But any one who has lived through and felt through so gorgeous a service as the one just described, witnessing the intense participation of the people in the ceremonies and prayers, will understand why these Orientals find our Western rites comparatively cold and austere.[3] I should like to invite all of those Westerners who advocate the abolition of Oriental rites in favor of the Roman rite for all Catholics, to assist devoutly and open-mindedly at a ceremony such as that just described or at a magnificent Byzantine High Mass—in order to be thoroughly convinced that not only would it be morally impossible to force these people to give up their own beloved rites, but also that it would be one of the greatest crimes ever committed against art and beauty to do so.

And surely God must love very much these Ukrainian Catholics who love and worship Him so ardently in return!

CLEMENT C. ENGLERT, C.SS.R.

Rome, Italy.

EASTERN NOTES.

IN NEW YORK. New York marked the five-hundredth anniversary of the "Reunion of Florence" by a four-days' conference in May on the Eastern churches and their liturgies; it was held at Fordham, under the sponsorship of the University. The three sessions of addresses given by distinguished scholars culminated in a solemn concelebration of the Byzantine Liturgy in the University chapel. The concelebrants were the Archimandrite Bernard Ghosn, Father Kiro Pinola and Father Andrew Rogosh, priests who are respectively, Melkite, Italo-Greek and Russian. May a foreigner venture to express the hope that this may be the first of many similar gatherings in the United States.

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[3] The liturgical language is Old Slavonic, a dead language, but similar to the vernacular, so that the people understand a large part of the liturgical texts.

EXORCISM. The question posed in the April ECCLESIASTICAL REVIEW about exorcism by a layman is a reminder that in most of the Eastern churches there is no order of exorcist (Byzantine lesser orders are two, reader and subdeacon). In the East the power of exorcism (now rarely used, so far as the present writer knows) is regarded rather as a charisma than as a power of order: or perhaps it would be more accurate to say, as a charisma which may be granted to anyone, as well as a power inherent in the priesthood.

AT ROME. All the Catholic Eastern patriarchs and primates sent delegates to Rome to congratulate Pope Pius XII on his election. The Maronite patriarch was represented by his vicar general, Mar Abdullah Khury, Titular Bishop of Arca, and other bishops. The Melkite patriarch of Antioch, Msgr. Cyril IX Mogabgab, now in his eighty-fifth year, journeyed to Rome in person, accompanied by five of his episcopal hierarchy. It appears to be true that the dissident Orthodox patriarch of Constantinople, Msgr. Benjamin, was invited to the coronation of the new Pope and that Benjamin sent his felicitations to the pontiff. (It will be remembered that all the non-Catholic Eastern bishops were officially invited to attend the Vatican Council.)

The 950th anniversary of the baptism of St. Vladimir, first Christian prince in Russia, was celebrated in May by a triduum in which the Russians and Ukrainians of the Eternal City naturally took the leading part. It concluded with a concelebration of the Slav-Byzantine Liturgy at the altar of the *cathedra Petri* in St. Peter's. The Russian ordaining bishop, Msgr. Alexander Evreinov, was the chief celebrant, the concelebrants being four Ukrainian and two Russian priests. Among those present in the sanctuary were Cardinal Tappuni, Syrian patriarch of Antioch, and several Melkite and Armenian hierarchs.

RUMANIAN ABBOT RECONCILED. Father Theodosius Boteanu, Abbot of the Orthodox monastery of Ketatuia, near Jassy, has been reconciled with the Holy See. Father Theodosius took the monastic habit in a Rumanian monastery on Mount Athos (about which famous place he wrote a book), and was editor of the review called *Viatsa Monarchala* ("Monastic Life"). He spent several months of study and prayer at the Benedictine abbey of Maria Laach before coming into communion with Rome, and has now entered a monastery of Byzantine rite at Bixad in his own country.

CATHOLIC HIERARCHIES. Mar Severios, the third Jacobite bishop in India to be reconciled with the Holy See, has been appointed administrator of the diocese of Tiruvalla, whose bishop, Mar Theophiles, is incapacitated by ill health. Mar Severios was formerly dissident archbishop of Niranam.

Mar Abraham Elias has been elected to the Chaldean see of Sena in Persia. He was consecrated on 24 April, at Teheran by the Archbishop of Urmia (Rezaia) in the presence of the Apostolic Delegate to Persia and a gathering of Chaldean, Latin and Armenian clergy and laity.

The Carpathian-Ruthenian episcopal cities of Mukacevo (residence at Uzhorod; bishop, Msgr. Stoyka) and Presov (long vacant) being once again within the borders of Hungary, the Sacred Eastern Congregation has named an administrator for the large body of Byzantine Catholics still in the Podkarpatska Rus. The administrator is Msgr. Dionysy Nyarady, till recently bishop of the Byzantine eparchy of Krizevtsy in Yugoslavia. His new residence is at Chust, which will probably become an episcopal see.

UNITY OCTAVE. A number of dissident Orthodox hierarchs and institutions approved and took part in the observance of the 1939 Christian Unity Octave, among them the Metropolitan Eulogy in Paris, the Metropolitan Alexander in Estonia, one of the monasteries on Mount Athos, and a number of Jacobites in India.

DONALD ATTWATER

Saint Albans, England.

CONCERNING THE RITE OF BAPTISM.

Qu. 1. What is the difference between the rite of Baptism for Adults and Baptism for Infants?

2. When an adult woman is being baptized may or should the anointing with Oil of Catechumens on breast and back be omitted?

3. Must the chrism be applied to the crown of the head? Or, if the person has thick hair, may it be applied on the forehead at the edge of the hair?

Resp. *The History and Liturgy of the Sacraments* by Villien, after giving a very fine description of the history of the rite of Baptism, includes the following summary: " If we now take a glance at the whole rite, we see that the *Ordo baptismi adultorum* has preserved, in a shortened form it is true, the whole scheme and framework of the olden initiation; the preliminary instruction and admission to the catechumenate, the series of exorcisms and prayers belonging to each of the scrutinies, a small relic of the special rites of the great scrutiny, the *redditio symboli* and that of the *Pater,* almost all the rites of the final scrutiny, and the initiation proper; it has not even forgotten the confirmation and communion which complete the making of the ' Christian '.

" In the *Ordo baptismi parvulorum* this summary has been shortened once more. Of the instruction preliminary to the catechumenate there remains only what refers to the great precept of Christ: love of God and one's neighbor; of the admissory rites, the exorcisms, the imposition of the sign of the cross on forehead and breast, the laying on of hands on the head and the delivery of the salt have been retained. All that represented the scrutinies has been omitted as having no application to children; only the *redditio symboli* and the *Pater* which the sponsor recites in the name of his godchild and will in due course teach him, have been kept."

2. Cappello, in *De Sacramentis,* vol. 1, p. 129, says there is a grave obligation to carry out the rites and ceremonies prescribed by the Ritual in the solemn administration of Baptism. He notes that it would be a mortal sin to omit all the ceremonies or any notable one, or to change them in a notable way. Among these important ceremonies he includes the unctions with the oil of catechumens and chrism. No author permits the omission of the unction in the case of an adult woman.

Hence, it must be carried out as prescribed by the Ritual. But the priest must be prudent. No embarrassment will be caused if he anoints immediately below the neck, both front and back. If necessary, the sponsor can be of assistance in arranging the dress in a fitting manner.

3. Authors agree that the anointing with chrism should be made on the crown of the head. Petrus de Amicis suggests that the priest with his left hand should part the hair when it is heavy, while anointing with the right-hand. DeHert suggests the same procedure, " Innocent I says that priests may anoint those whom they baptize with chrism blessed by the bishop; but they must not apply it to the forehead, as this is reserved to bishops." (O'Kane, *The Rubrics of the Roman Ritual,* p. 105.)

COOPERATION BY DRUGGIST.

Qu. May a Catholic druggist carry in stock and sell rubber goods which are to be used as contraceptives? While I realize that there is material coöperation in a thing that is evil *in se,* yet would he be permitted to sell these articles under the following conditions?

A. He is apparently the only druggist in a city of 60,000 population not stocking these articles. Hence he is in no way able to prevent the buying and subsequent sinful use of these articles.

B. By not stocking them, he has lost a great deal of business. The estimated profit lost from the articles is in excess of $300 annually. In addition, customers unable to obtain contraceptives in his store, take all their business elsewhere. Competition is so strong that the loss of business will mean the eventual loss of the entire store and bankruptcy.

Resp. If we were to assume that merely material coöperation were involved in this practice, the reasons advanced would certainly justify it, especially since it is not a case of necessary coöperation, but one in which the end would be done even if the cöoperation were denied. In the case, however, the cooperation is not merely material but formal, at least *ex fine operis*, and hence intrinsically wrong. No possible reason therefore can justify it since the evil is intended as a means and not merely permitted as an effect. The question, therefore, is not one of estimating the value of excusing causes but one of principle. One would be inclined to think that an uncompromising attitude on the part of the druggist in this case would be more likely to merit for him the respect of Christian-minded men and women—and there are many such—than to cause such serious financial difficulties as are enumerated in the question.

PASTOR AT PARISHIONER'S DEATH.

Qu. What is the interpretation of canon 468, regarding the obligation of a pastor being present at the death of his parishioners.

Resp. Canon 468 § 1 does not determine the relative importance of the obligation imposed by this canon. Moral theologians, however, following the Council of Trent maintain the obligation of administering the sacraments is contained in the precept of divine law. The Council of Trent did not include assistance at the death of parishioners in the same obligation. Yet the Ritual is strict. It demands that the pastor advise the family, etc. to summon him in time so that he can be present at the death of his parishioner. Apparently this is a serious obligation. There is, of course, no actual comparison between the reluctance to administer the sacraments to the dying and the neglect of a sacramental such as " Commendatio animae ". However, a pastor who neglects the dying, even after he has administered the Sacraments of Extreme Unction and Viaticum, can scarcely excuse himself from a sin against charity.

" VOS " OR " TE " IN THE BLESSING AFTER PRIVATE COMMUNION.

Qu. Is the blessing given after private Communion given in the plural always, even if only one receives Communion, or should the " Vos " be changed to " te "?

Resp. The formula, in church, is always " vos," even when there is but one communicant. The singular is used only for the Communion of one sick person in his own home, or *extra ecclesiam*.

Book Reviews

SOCIAL FERMENT IN VERMONT, 1791-1850. By David M. Ludlum, Ph.D. New York, Columbia University Press. 1939. Pp. x+305.

This latest number of the Columbia Studies in American Culture takes up the part which religion—especially the evangelical movements—played in Vermont's history. Beginning with a survey of the scene, Dr. Ludlum shows a frontier country at a time when a new social order was rising in America. Geographical conditions encouraged a vigorous, radical, free-thinking society in one part of the state, and a conservative, " tory " element in the other. In the early years of the nineteenth century a series of powerful religious revivals swept this region. " Here the evangels of the Gospel won their greatest triumphs over the forces of infidelity, Atheism, and Universalism—species of freethinking claiming many adherents. Growing out of the fervor generated by intense revivalism came a ready attachment to the campaigns of social amelioration that raged in the thirties and forties." The book tells the story by analyzing the temperance crusade, anti-masonry and the anti-slavery agitation. The rise of prophets and messiahs, such as Joseph Smith and Brigham Young, and the economic millennialists with their effect on the social and cultural life of the people, are given in outline but with enough detail to show a complete picture.

There were few Catholics in the Vermont territory (the Diocese of Burlington was not established until 1853), and Dr. Ludlum makes no mention of Catholic influences. His concern is with the settlers and descendants of settlers from southern New England rather than with what small influence the few Catholics, principally French Canadians, may have exercised. The book, however, is one that Catholics interested in the cultural history of our country will enjoy reading.

BEYOND POLITICS. By Christopher Dawson. New York, Sheed and Ward. 1939. Pp. 136.

The five essays contained in this book are a sequel to the author's *Religion and the Modern State.* They too deal with actual problems of political and social life, viewed from the standpoint of Christianity.

The first essay, " Beyond Politics," takes up the theme of the former book: the modern world is concerned not with the issue between Democracy and Dictatorship, or between Fascism and Communism, but with the deep changes which are to be felt everywhere and which tend toward social uniformity and a mechanization of culture. There is the possibility of a democratic totalitarianism, as soon as a political party captures the state machine and proceeds to reorganize the whole life of the citizens. The real problem is how to preserve the independence of democracy without abandoning the principles of personal liberty and tolerance. What is weakness in democracy, the lack of social discipline, the divided aims, the absence of national unity, have to be removed without falling under the tyrannical régime and the fanatical intolerance of a totalitarian party. The problems are envisioned mainly from the English point of view, but the discussion is interesting to every democratic country.

The other essays enlarge somehow on these general topics. They are: Politics and National Culture, The Totalitarian State and the Christian Community, Considerations on the Coronation of an English King, and Christianity and Politics. There is not enough of true Christianity, not only among politicians, but in everyone of us. Not that the Church ought to be mixed up with politics: it is best to keep Church and politics strictly apart. The teachings of the Church must, however, direct our attitude toward political questions. Only by rebuilding a really live Christian spirit can the world of to-day be saved. Brilliantly written, this book is an interesting challenge. It will provoke criticism and contradiction, and in doing so, it will be very useful. It definitely calls for an examination of conscience, especially of the average democracies. They will resent many of the author's remarks, but they cannot deny that there is truth in them. Dawson probably did not intend his book to be a criticism of democracy; but he utters warnings one will do well to keep in mind.

MISSIOLOGIE.—ETUDES, RAPPORTS, CONFERENCES. By Pierre Charles, S.J. Desclée de Brouwer, Paris. 1939. Pp. 306.

Father Charles, who teaches theology and missiology at the University of Louvain and has been for many years one of the leading personalities in the mission movement, presents in this volume, several articles, addresses and reports on problems referring to missionary activity. The reader who expects to find in these pages only facts on missions or exhortations to further the spread of faith, is agreeably disappointed. There is much more than this. There is the living, clever and enthusiastic mind of a man who conceives of the task and the achievements of missions as but one manifestation of the Church and who, moreover, has a very clear and impressive idea of the kind of mentality a Catholic ought to have and of the way he ought to feel in regard to missionary problems.

The book starts with an address delivered in 1925 to students at a Social University Week. The title is challenging and, perhaps, the best illustration of the author's general attitude: That youth may be a little less old. Another striking feature in F. Charles' way of looking at his problems is the very marked feeling of respect or of admiration he has for certain side of pagan mentality. His articles originally written between 1925 and 1937 deal with questions of organization, of the native clergy and episcopate, of missionary ethics on one hand, and with persons like Ramon Lull or Chateaubriand on the other. There are several addresses delivered at meetings of the Aucam (Academica Unio Catholicas Adjuvans Missiones). All these loosely connected papers breathe the same spirit of enthusiasm and are, because of this and because of the actual information they impart, well worth reading.

INTRODUCTION TO SCRIPTURE. By Thomas Moran. New York: Sheed & Ward. Pp. vi+188. Price, $2.50.

Catholic laymen who want to know something about the formal study of Sacred Scriptures will find Doctor Moran's " Introduction " a good introduction to the subject. He has compressed a goodly store of information in the less than two hundred pages of his book.

Inspiration, General and Special Introduction, Hermeneutics, Sacred History, The Didactic Books, Prophecy and the Prophets and the Detailed Period of Sacred History are the chapter headings. Naturally, there is not much detail, but sufficient information is given to " start " the inquirer. A few simple, outline maps would have increased the value of the History chapter. Six appendices contain short outlines on the Authenticity of the Gospels, the Gospel Miracles, the Infancy Narratives, the Chronology of the Apostolic Times, Jewish Sects and Institutions in the Apostolic Times and Messianic Prophecies of the Old Testament.

Since the book is not exhaustive and is far from being an original study, and since it is intended to serve as an introductory text, the author should have shown his authorities and given at least a " next step " bibliography. However, it can serve its evident purpose very well of giving beginners an introduction to Sacred Scripture.

COMMENTARIUS IN SUMMAM D. THOMAE, DE GRATIA, DE SACRAMENTIS IN COMMUNI. By Augustus Ferland, S.S. Montreal: The Grand Seminary. 1938. Pp. xxi+510.

This work is composed along the same lines as the treatise "De Verbo Incarnato et de Redemptore " which received enthusiastic recognition when it appeared in 1936, and which won for its author a place among the leading theological authorities of our time. The present volume manifests all the scholastic excellence which characterized its predecessor and at the same time is somewhat better than the earlier work in its dealing with the historical aspects of the theses under consideration. Like the earlier volume, this one would have benefited a great deal by the addition of an index.

Each topic about grace and the sacraments in general is covered by a conclusion, accurately worded and competently established. The treatment is sufficiently detailed; since there are no less than fifty-eight theses on the matter of grace and thirty-one on the sacraments. The author is a consistent and scientific Thomist, and not only upholds the teaching of the Angelic Doctor in those matters which are controverted, but utilizes the teaching of Saint Thomas for the explanation of every thesis in his book.

It is safe to say that there is not a theological manual today which would give a student a more exact understanding of the doctrines on grace and on the sacraments in general than this work of Doctor Ferland's. It is not, and it is not meant to be an easy book to read. But, in a preëminent way among the theologians of our time he has known how to utilize definition and division as real " modi sciendi ". He makes frequent and effective use of the schema in the interest of exact and scientifically accurate understanding of Catholic dogma. For all its brevity and lack of ostentatious eruditional apparatus, the work is manifestly the product of a proficient theologian who is familiar with, and able to use, the best traditional resources of theological literature.

L'EGLISE EST UNE. Hommage a Moehler, Publie par Pierre Chaillet, avec la collaboration de MM. Sertillanges, Adam, Goyau, Bardy, Bihlmeyer, Ranft, Geiselmann, Loesch, De Montcheuil, Congar, Tyszkiewicz, Vierneisel, Pribilla, Jungmann. Paris: Bloud & Gay. 1939. Pp. 351.

When John Adam Moehler died in 1838, in the forty-second year of his life his teaching had won him an important place in the history of sacred theology. That teaching was developed by the theological faculty of Tubingen, which has always since pointed to Moehler as to its chief ornament, and emerged as a definite and recognizable tradition among the scholars of the world. The rather formidable array of savants who collaborated in the preparation of this volume have judged that teaching valuable and important enough to set forth in this commemorative tribute.

Two preparatory essays, one by Sertillanges, and the other by Karl Adam, of the faculty of Tubingen itself, state the problem of unity in the Church, the problem which took up the greater part of

Moehler's attention from the appearance of his first important work in 1825. The eleven subsequent papers deal with the aspects stressed by Moehler himself in his explanation of the unity of the Church. The last two contributions, by Pribilla and Jungmann deal with the exigencies of that unity.

The papers themselves make interesting reading. On the whole however they are recognizably cast as tributes rather than as attempts at objective evaluation of the influence and of the thought of Moehler. In spite of this characteristic, which, after all, is to be expected in a symposium of this sort, the volume will give a valuable and much needed understanding of the spirit and the accomplishments of a man whose influence is still active in the world.

Moehler owed nothing of his formation, and professed no allegiance to the traditional schools of Catholic theology. He was the pupil and the friend of Schleiermacher and of Neander, and it was his firm conviction that their principles and methods could be used to explain and defend the doctrine of the Catholic Church. By the use of those principles, and in what he termed a mystical, rather than an intellectual approach, he labored unceasingly for the Catholic faith, and died, still a young man, but acknowledged in his own country as the foremost proponent of Catholic doctrine. His use of the method and the approach of non-scholastic thinkers was what gave him his position as a great defender and exponent of Catholic thought in his own day. Naturally it has somewhat impeded his effectiveness in circles and at times when the principles of those men are forgotten. In spite of his background, the almost self-taught theologian of Tubingen still has a message for the modern Catholic world.

LE PARADIS BLANC. By Pierre van der Meer de Walcheren, with a preface by Jacques Maritain. Desclée de Brouwer, Paris. 1939. Pp. 149.

This book, of which the original Dutch edition as well as a German translation came out several years ago, is written by a convert to the Church, from an indefinite Protestantism, if he had any real faith at all. It reproduces the impressions and ideas which came to him when he visited the Carthusian Convent of Valle Sainte, high up in the Alps. One chapter contains meditations and reflections of an unnamed Carthusian monk. The writer who was a well known author before his conversion has managed to convey to the reader something of his own emotions and of the peculiar spirit of the Carthusians. His artistic and ardent mind has made him one of the leaders of the Catholic youth in Holland. Some few details of his biography and a short sketch of his personality one may gather from Maritain's preface.

Mr. van der Meer has given a very full report of his religious development in a book: *Journal d'un Converti.* This present little book is worth reading, even meditating upon. The modern world of overactivity, of haste, of rushing, of efficiency, cannot but gain by being confronted by an altogether different mentality.

DOCTRINA SANCTI BONAVENTURAE DE UNIVERSALI MEDIATIONE B. VIRGINIS MARIAE. By Laurentius Di Fonzo, O.F.M.Conv. Rome, Pontificia Facultas O.F.M.Conv. Pp. xvi + 372.

The faculty of theology of the Conventual Franciscans in Rome can be proud of Father Di Fonzo's doctoral dissertation. He has given a full and adequate account of the teaching of the Seraphic Doctor about the universal mediation of Our Lady, both with reference to her coöperation in the work of the Redemption, and to her part in the distribution of all graces to the children of men. Father Di Fonzo has geared his work to the present status of literature in Mariology. He shows the teaching of Saint Bonaventure on the very points which have been emphasized in the works of such modern writers as Friethoff. His book cannot be neglected by any student who wishes to keep abreast with the latest writings on this portion of sacred theology.

HEROES OF THE CROSS. By Marion A. Habig, O.F.M. Fortuny's, New York. 1939. Pp. 175.

California knows its brown robes and it still has writ across its valleys the industry and enterprise of the Franciscans. On the whole, however, the Franciscans have suffered from the obloquy which in American history was too frequently cast on things Spanish. It is likewise true that these missionaries lacked a press, in the modern sense of the term, which would give them publicity. It is time that we paid wider attention to the work of the followers of the " little man " of Assisi who accompanied the Spanish explorers and discoverers. The author of *Heroes of the Cross* tackles the problem of bringing the facts before Americans. The work under review limits itself to the task of Franciscan *martyrs* in the New World.

The author does not give an extended account of the martyrs. He promises a more detailed interpretation later. His purpose has been to gather facts and to present accurate data. He states the technical definition of martyr and follows the rule of the Church in such matters. He excludes those who met death in a natural manner or by accident. His figures and names, which make up a large section of the little volume, are in themselves eloquent. How many of us know the name of Fr. Juan Padilla? Yet he is set forth here as the first martyr in the United States, being killed in Texas. (The author does not give the year and forgets to place his name in the index.) The names of 69 Franciscan martyrs are given for the United States alone; 30 of them being in New Mexico. In all, ten states contain the tombs of martyrs. He also includes an account of the death of Fr. Leo Heinrichs who was killed in Denver in 1908. All Church historians should note this book, and teachers would do well to make some of the martyrs more widely known.

MARIOLOGIA. TRACTATUS DE BEATISSIMA VIRGINE MARIA MATRE DEI ATQUE DEUM INTER ET HOMINES MEDIATRICE. By Benedict Henry Merkelbach, O.P. Paris, Desclee, De Brouwer et Cie., 1939. Pp. 424.

Theologians are well acquainted with Father Merkelbach's famed *Summa Theologiae Moralis,* and his various *Opuscula Pastoralia.* This is his first considerable venture into the realms of dogmatic theology. He has given a complete and scientifically exact treatise on Mariology, one which should become a strong factor in our seminary education.

His thesis are worded with scientific exactness, and with each thesis he gives an exhaustive list of sources, chiefly from patristic literature. An index of topics and of authors cited in the work would have made the book much easier to handle. Such indices should be added to forthcoming editions.

DE COOPERATIONE IMMEDIATA MATRIS REDEMPTORIS AD REDEMPTIONEM OBJECTIVAM: Quaestionis Controversae Perpensatio. By Canon Werner Goosens, S.T.D. Desclee, De Brouwer, Paris. 1939. Pp. 167.

This monograph by the distinguished professor in the seminary of Ghent is indicative of the increasing interest in theological questions to-day. The author takes the position that considered objectively Our Blessed Lady did not coöperate immediately in the work of Redemption. He names eight contemporary theologians as opponents of his thesis, among them Bittremieux and Friethoff.

The work itself is valuable as revealing a healthy opposition to any twisting of the divinely revealed doctrine on the dignity and the influence of Our Lady. The author lays proper stress upon the fact that the Blessed Virgin herself was a beneficiary of the sacrificial death of her Divine Son. However, in the mind of this reviewer at least, he does not adequately support his thesis, nor does he successfully shape the position of his opponents. His work would have been more effective, had he given an extensive statement of the problem, and examined the statements of his adversaries in their proper background.

Book Notes

The Apostolate of Suffering is a union of the sick for mutual spiritual edification and consolation. The Foundress, Clara M. Tiry of Milwaukee in her little volume *Ten Blessed Years* sets down the facts relative to the founding, and progress of the Pius Union during the first decade. Many will be surprised to learn that the organization numbers five thousand afflicted persons, and that they derive great mutual encouragement and comfort through its spiritual benefits, its opportunities for doing useful things, and its suggestions for more profitable and satisfying long-suffering. The author tells her story simply, directly and with no attempt at rhetoric or effect. The book was written for sick and invalided persons who would join the Pius Union if they knew about it. Priests will be doing a real act of charity in calling the attention of their invalided parishioners to the Apostolate of Suffering. It may well mean the difference between hopelessness and happiness. (Milwaukee, Wis. The Apostolate of Suffering. Pp. xix + 306. Price, paper cover, $1.00).

Father Aloysius McDonough, C.P., is the author of the splendid little pamphlet *Grace Divine, Vitamin of the Human Soul.* (New York, Paulist Press. Pp. 64). Father McDonough has taken his analogy from bodily health, and uses terms that are familiar to all. For instance, "Actual grace is a psychological vitamin, essential for supernatural health of soul. The soul assimilates grace—'digesting' it by cooperation, 'taking over' this divine help and making it the soul's very own. The superman thrives or languishes, according to his assimilation of this nutriment." This is a pamphlet that the priest can give a prospective convert with moral certainty that it will be read, and from it he can get more than a few suggestions that will be helpful in writing his own sermons.

Questions I'm Asked About Marriage are answered by Father Daniel Lord, S.J. in his usual and popular sprightly manner. The book has thirty-four answers and an introduction, all short and to the point. It is a book that can be given to young people, and it will answer or suggest the answer to most of their questions about marriage. (St. Louis. The Queen's Work. Pp. 103.)

Plainchant for Elementary Schools (book One) by Father Carlo Rossini will be welcomed by priests who are forming a boys choir or who are teaching their children to appreciate the great music of the Church. Father Rossini's method is to give the selections in Gregorian Chant notes on one page, and facing it to place the modern notation. A short introduction gives some hints on accentuation and pronunciation of Latin words, on the voice, expression, and the music of the chant. It is an excellent little volume but a painstaking and skilled teacher will be needed to use it to best advantage. (Pittsburgh, Pa. St. Joseph Protectory. Pp. xiv + 176.)

An excellently written and thrilling story of Christian fortitude and bravery is Georges Goyau's *Le Christ Chez les Papous.* (Paris. Beauchesne & Ses Fils Pp. 151.) Crocodiles, snakes, ants, headhunters are mentioned as casually as they were met in real life by the missionaries. The writer set out to put down the history of the Papuan missions. He realized that the size of his book was limited and he wastes no words on unimportant things. As a result, the book is very worth while and a real contribution to missionary history.

Sister Mary Gonzaga Haessly who teaches classical languages at the Ursuline College in Cleveland has published *Rhetoric in the Sunday Collects of the Roman Missal.* (Cleveland. Ursuline College for Women. Pp. viii + 203). In her prefatory note, Sister Gonzaga contends that the presence of rhetoric in the Collects, not to say the whole liturgy of the Church, is not only a simple fact but also the fulfillment of a demand of human nature. Her evidence to support the latter statement is a bit weak, but there is no weakness in her dissection of the prayers. How many priests realize that the twenty-one words in the Collect for Easter (Deus, qui hodierna), for example, contain the rhetorical figures, Antonomasia, Hyperbaton, Anaphora, Assonance, Alliteration and Chiasm? The book, of course, is addressed primarily to the student of rhetoric, but it contains many an item of information that will be quite interesting to the average priest.

It takes a publisher with courage, and even daring, to accept the manuscript of a *Martyrology Pronouncing Dictionary,* and it takes an author with the divine *afflatus* (in degree if not *in specie*) of a poet to compile it. Father Anthony Russo-Alesi, S.J., was willing to devote the time for patient and exacting research, and the Edward O'Toole Company, Inc., of New York was willing to " take a chance " on its publication. Religious and seminarians who must read the Martyrology in English can now ascend to the rostrum with the comforting knowledge that there is no danger of incurring the wrath of a superior or the smiles of the community by slurring over a particularly " tough " name. To round out the book to 177 pages, the author has added a chronology of the popes, a calendar of feasts and lists of patrons, apostles of nations and emblems of the saints. It is interesting, if not important, to know that the patron of old maids is St. Andrew; for beggars, St. Alexius; for cab-drivers, St. Fiacre; for brewers, St. Arnuf of Metz, and for pawnbrokers, St. Nicholas of Myra.

The Prince who gave His Gold Away is the story of Prince Gallitzin, who gave up the glitter and gaiety of a palace to be a pioneer priest in the mountains of Pennsylvania. Sister M. Fides Glass has based her story on Sarah Brownson's recognized biography, and tells it in a way that will appeal to little boys and girls. (St. Louis, B. Herder Book Co.; pp. 218.)

Christus als Mittelpunkt religioeser Erziehung, by the Rev. Josef Andreas Jungmann, S.J., is a reprint of an article which appeared in the July 1938 issue of *Stimmen der Zeit.* In publishing this article on a program of present-day religious education the author will satisfy the desire of many readers. In the first chapter the author stresses the need of concentration in religious teaching. In the second chapter he speaks of the " point of concentration in Catholic teaching of faith ". Against L. Bopp who contended that " the Corpus Christi mysticum " presented this point of concentration, against the so-called " Eucharistic method " which brings the Holy Eucharist into the centre of the entire religious education, he points to Christ as the only natural centre of Catholic education and teaching. He dedicates a special chapter to the importance of the " Christozentrik " in to-day's religious instruction and gives practical directions in his final chapter. The booklet is of first-class importance for Christian educators and teachers. (Herder, Freiburg im Breisgau. Pp. 37.)

A German adaptation of M. Viller's *La spiritualité des premiers siècles chrétiens,* comes to us under the title, *Aszese und Mystik in der Vaeterzeit.* It summarizes asceticism and mysticism from New Testament times to the Latin and Greek Fathers of the seventh century. It is a free adaptation and not a verbal translation of the French original. For the German-speaking world it fills a considerable want, because there did not exist in that language any book on this subject in the time of the Fathers of the Church. Even readers who are able to use the French original will be delighted to have this adaptation, because Father Rahner, the translator, has added to the book, even to every chapter and section, a good bibliography which is up to the standard of to-day's science.

THE ECCLESIASTICAL REVIEW is happy to welcome the first volume of *Mediaeval Studies* published for the Institute of Mediaeval Studies of Toronto by Sheed and Ward of New York City.

The rather closely printed book of 280 pages contains seven contributions by as many members of the Institute. Mr. Gilson begins with an article on " Franz Brentano's Interpretation of Mediaeval Philosophy ", and Father G. B. Phelan has a philosophical article. Father J. T. Muckle writes on Christian Latin, Father T. McLaughlin treats of the canon law on usury, Father A. Denomy edits an old French life of St. Barbara, and Father J. R. O'Donnell completes the contributions by editing a little-known philosophical work of Nicholas of Autrecourt. Mediaevalists will need no urging to subscribe for the *Studies.* The volume marks an epoch in New World letters.

Dr. Niels H. Sonne's *Liberal Kentucky* covers the period of 1780-1828 in Kentucky. It considers the change from the original "liberalism," "some of which may be called infidel," to the period of Presbyterian domination, and gives a good account of the struggle for supremacy.

The control of Transylvania University meant the control of the social, economic and political thought of the state. The frontier society of Kentucky was favorable to the development of equalitarian and democratic opinions. Insistence upon liberty and the rights of the individual extended to the Protestantism of the settlers, and unitarianism and infidelity became quite common. There was however an active and robust Presbyterian Calvinism in the state, and its leaders showed no hesitation in coming to grips. The religious "liberalism" or infidelity reached its height during the decade 1810-20, but was put on a losing defensive during the following ten years.

Liberal Kentucky takes up a subject upon which little or nothing has been previously written, and most of Dr. Sonne's findings are the result of original research. One wonders, however, whether personalities rather than principles did not play the greater part in the Transylvania fight. Students of American church history will find Dr. Sonne's studies stimulating and interesting. (Columbia University Press, New York, pp. ix + 287, 1939.)

The lecture delivered by Jacques Maritain in New York last December has been printed under the title *A Christian Looks at the Jewish Question.* (New York: Longmans, Green & Co., pp. 90.) The lecture is divided into three parts. The first deals with the problems which make the Jewish question particularly acute in some countries; the second with the divine significance of the dispersion of Israel and the spiritual essence of anti-semitism; the third section takes up the present tragedy of the Jewish people. The reason for persecution of Christians as well as Jews he concludes is that civilization put its trust in material forces. These have been brought to a state of barbarism, the "natural result of the perverted mentality which in its delusory belief that through them it could reign supreme, put everything in their power. In order to face the violence let loose in this way, men of freedom must not renounce the means which lay at their disposal in material energies, provided that these are subordinated to the spirit of justice; but they can no longer put their confidence in them, since the world itself summons them finally to put their trust in love and truth alone."

In loose-leaf form for easy reference is *Meditations from the Spiritual Exercises of Saint Ignatius* by the Rev. Edgar J. Bernard, S.J. To the Exercises the author adds an appendix containing loose leaves on the particular and general examens, General Confession and Communion, the Three Degrees of Humility, Rules for Thinking with the Church, etc. There is a short foreword to the Retreat Master explaining the use of the loose-leaf method. Those who give retreats, or who are interested in the laymen's retreat movement will not want to miss this little book. (El Paso, Texas: The Revista Press, 1938, p. 65.)

Joseph F. Wagner, Inc., New York City, announce the second, revised and enlarged, edition of Father Rudolph Bandas' *Religious Teaching and Practice* (pp. vii-232). The twenty-five chapters are divided into two parts: Catechetics and The Confraternity of Christian Doctrine. There is a final chapter, Suggested Catecheses Based on the School Year and Vacation School Manuals. The book is a practical and valuable addition to catechetical literature.

Officina Libraria Marietti of Rome has brought out a fourth edition of Father Felix Cappello's third volume of *De Sacramentis*. The volume is in two parts (pp. xi + 675 and viii + 605) and is a canonico-moral tract on Matrimony. The textbook is so well known to priests and seminarians that it is only necessary to add that the new edition has been revised and somewhat enlarged. The book sent for review, intended for use in Italy, contains an appendix "De iure matrimoniali vigente in Italia", and there is a valuable appendix "De iure matrimoniali Ecclesiae Orientalis".

Volume I of *The Year's Liturgy* by Abbot Fernand Cabrol, O.S.B. covers the ecclesiastical year from Advent to

Trinity Sunday and the feast of Corpus Christi. It is a book that can be placed in the hands of the layman with the knowledge that he will not be utterly confused. It presents clearly and plainly the essential elements of the liturgical cycle. For the texts, the reader is referred to the Missal and Vesperal. The division between the Propers of the Seasons and of the Saints is maintained, but in a number of places, where it was possible, feasts of the saints have been grouped according to their liturgical season. Thus for Advent, Lent, Septuagesima and other periods of the liturgical cycle Abbot Cabrol has grouped together the Apostles, the Popes, Martyrs, Confessors, etc. The purpose was to lend greater unity to the whole and enable the reader to form a clearer idea of the Church's history and progress. (New York: Benziger Brothers, pp. xvi + 275.)

The thirteenth edition of *Theologia Moralis* by Father Joseph Aertnys and Father C. A. Damen is announced by the publishers, Casa Editrice Marietti, Torino, Italy (pp. xx + 764 and iv + 824). This new edition is considerably revised, and several additions have been made. The most important among these is the treatise "De Ultima Fine" and a brief section on the laws which govern the faithful of the Eastern Rites. The new polishing makes even more valuable what was generally considered one of the most practical and scientific manuals of moral theology.

Long thought out of print, a number of copies of *The Life of the Most Rev. M. J. Spalding, Archbishop of Baltimore* by J. L. Spalding, S.T.L. were recently discovered by the Librarian at the Catholic University, Washington, D. C. While they last, copies of the book can be obtained from the University Library for $1.50, postpaid. There are 464 pages, bound in brown cloth, and some volumes are a bit shelf-worn. Because of source material which it contains, the book is one that should be on the shelves of Catholic college and seminary libraries, and owned by every serious student of American Church history.

The dramatic values and human interest in *The Book of Job* make it a favorite study with litterateurs and Scripture scholars. *The Book of Job* by Rev. Edward J. Kissane is a translation from a critically revised Hebrew text with an excellent commentary. The Introduction discusses the problem of retribution, the composition of the book, the Massoretic, Septuagint and Vulgate texts, the date of the book, its metrical structure and a short bibliography. Dr. Kissane's work is scholarly and original and will please the expert. The ordinary reader will be no less pleased, for the critical notes and commentary are placed after the text and will not interfere with casual reading. (Dublin, Ireland: Browne & Nolan, Ltd., 1939, pp. lxiv + 298.)

Books Received

BACON AND NEWMAN BAR GOD FROM SCIENCE. By the Reverend Michael Hogan, S.J. Saint Peter's College Press, Jersey City, N. J. 1939. Pp. xlvi + 133.

LITTLE GRAMMAR OF GREGORIAN CHANT. To Propagate the Principles contained in the Vatican Edition. By Joseph Cogniat. Oeuvre de Canisius et Marienheim, Fribourg, Suisse. 1939. Pp. 79. Price, 40c.

Saint David. Notes on his life's work. By T. P. Ellis. Pp. 32. *Catholic Life in Medieval England.* By W. A. Pantin, M.A. Pp. 24. *The Seventh-Day Adventists.* By the Reverend H. Thurston, S.J. Pp. 31. *Suffering and Lourdes.* By the Reverend Vernon Johnson. Pp. 62. The Catholic Truth Society of London, England. 1939. Price, two pence each.

THE LIBERAL ILLUSION. By Louis Veuillot. Translated by the Right Reverend George Barry O'Toole, Ph.D., S.T.D. Biographical Foreword by the Reverend Ignatius Kelly, S.T.D. National Catholic Welfare Conference, Washington, D.C. 1939. Pp. 85. Price, 25c.

National Socialism and the Roman Catholic Church. Being an Account of the Conflict between the National Socialist Government of Germany and the Roman Catholic Church. 1933-1938. By Nathaniel Micklem. Oxford University Press, New York City. 1939. Pp. xvi + 243. Price, $3.00.

Prairie Galleons. A Book of Poems by Madeleine Aaron. The Saint Anthony Guild Press, Paterson, N. J. 1939. Pp. viii + 53. Price, $1.25.

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Tractatus Canonico-Moralis de Sacramentis. A Felix M. Cappello, S.J., Vol. III: De Matrimonio, Pars I and II. Casa Editrice Marietti, Torino, Italia. 1939. Pp., Pars I, xi + 675; Pars II, viii + 605. Prezzo, Lib. It. 25 each.

Horae Diurnae. Breviarii Romani ex Decreto Sacrosancti Concilii Tridentini. Restituti S. Pii V Pontificis Maximi. Jussu editi. Aliorumque Pontificum Cura Recogniti Pii Papae X. Auctoritate Reformati. Editio VI Taurienensis juxta Typicam atque novissima S.RR.C. normas et decreta. Casa Editrice Marietti, Torino, Italia. 1939. Pp. xxxii + 773.

Missale Romanum. Ex Decreto SS. Concilii Tridentini restitutum S. Pii V Pontificis maximi jussu editum aliorum Pontificum cura recognitum a Pio X reformatum et Benedicti XV auctoritate Vulgatum. Editio juxta Typicam Taurinensis Prima. Casa Editrice Marietti, Torino, Italia. 1939. Pp. cx + 965.

Theologia Moralis. Secundum doctrinam S. Alfonsi de Ligorio Doct. Eccl., Auctore Joseph Aertnys, C.SS.R., accommodavit C. M. Damen, C.SS.R. Vols. I and II. Editio decima tertia. Casa Editrice Marietti, Torino, Italia. 1939. Pp. Vol. I, xxx + 810; Vol. II, 821. Prezzo, Lib. It. 80.

Annuario. Per l'Anno Academico XVII: 1938-39-XVII. Universita Cattolica del Sacro Cuore. Societa Editrice "Vita e Pensiero", Milano, Italia. 1939. Pp. viii + 500. Prezzo, Lire Trenta.

Social Ferment in Vermont. 1791-1850. By David M. Ludlum. Columbia University Press, New York City. 1939. Pp. x + 305. Price, $3.50.

The Absolute and the Relative in Saint Thomas and in Modern Philosophy. By Sister Mary Camilla Cahill, Ph.D. The Catholic University of America Press, Washington, D.C. 1939. Pp. viii + 130.

The Social Value of Property According to Saint Thomas Aquinas. By the Reverend William J. McDonald, Ph.D. The Catholic University of America Press, Washington, D. C. 1939. Pp. viii + 200.

God's Acre. A Necrology of the Diocesan Clergy of the Diocese of Green Bay. Compiled by the Right Reverend Monsignor Joseph A. Marx. Foreword by the Most Reverend Paul Peter Rhode, D.D., Bishop of Green Bay. 1939. Pp. 44.

Ecclesia et Status. De Mutuis Officiis et Iuribus. Fontes Selecti. A Ioannes B. Lo Grasso, S.J. Apud Aedes Universitatis Gregorianae, Roma, Italia. 1939. Pp. xviii + 345. Prezzo, L. 34.

The Sodalist Parliamentarian. Especially devised for Sodality Meetings. By the Reverend Herbert O. H. Walker, S.J. The Queen's Work, Saint Louis, Missouri. 1939. Pp. 32. Price, 10c.

Sixteen Steps to the Church. A Handbook of Apologetic Procedure. By the Reverend H. O. H. Walker, S.J., and the Reverend Edmund J. Fortman, S.J. The Queen's Work, Saint Louis, Missouri. 1939. Pp. 38. Price, $0.50.

La Filosofia di Edmund Husserl. Pubblicazioni dell' Universita Cattolica del S. Cuore. Prima Serie: Scienze Filosofiche. Volume XXXI. Auctore Sofia Vanni Rovighi. Societa Editrice "Vita e Pensiero"; Milano, Italy. 1939. Pp. viii + 173. Prezzo Lire Quattardici.

Papa Pio XI. Evocato da Giovanni Galbiati. Prefetto dell' Ambrosiana. Editrice Ancora, Milano, Italy. 1939. Pp. 393. Prezzo Lire Trenta.